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THE
Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

SEPTEMBER, 1917

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AMONG THE CLIFF DWELLERS—MOQUI VILLAGE STREET

See "Few Springs", page 595

The Spirit of Missions

AN ILLUSTRATED MONTHLY REVIEW
OF CHRISTIAN MISSIONS

ARTHUR S. LLOYD, Editor

CHAS. E. BETTICHER, Associate Editor

VOL. LXXXII

September, 1917

No. 9

THE PROGRESS OF THE KINGDOM

WE have been discussing recently the Church's Mission in its relation to the present cataclysm and the paramount importance of that Mission. If these things are of any value whatever they are of vital importance, not only to the Church but to society. They may not be ignored nor left to chance, nor yet may their fate depend on individual goodwill, however great the number of individuals may be who are concerned on their behalf. Their value was revealed by our Lord Himself, Whose solicitude that all men might know about them is indicated by His using the very last days He spent on earth with His friends to impress upon them His wish and to tell them how to fulfil it. This is the reason why through all the ages we read of the Church laboring to propagate the Gospel, and of men laboring not on their own behalf but in the name of the Church—He commissioned His Church, not individuals. But if the Church is to be able to do what it was sent to do, it cannot depend on the good natured or zealous efforts of individual members of its body with any greater assurance than individuals can undertake to do it on their own initiative. The work to be done is too great and too far reaching to be possible for a

few. The whole Body working together can alone accomplish it, and this means careful organization.

Later on we expect to discuss here the manner in which the American Church should be organized in order that its whole strength may become available for its work. Now we must be content to call attention to certain conditions which seem to be glaring illustrations of what the nation as well as the Church loses through the individualism that has hitherto been as a blight on the Church's progress. Let us take our first illustration from the condition that confronts the nation, because every American is concerned with the issues of this war. If when it is passed its misery and ruin are not offset by larger understanding of life and social obligations, then indeed will the havoc wrought be irreparable.

If blessing is to follow it will depend on the character the war builds up in those nations which God in His providence has seen fit to use as His instrument. Those who must stay at home are just as truly involved as those at the front. But our chief solicitude must be for these last, since these must endure the suffering and danger. They have offered their lives for us all. The least we who remain at home can do for them is to help

them realize the wonderful possibilities involved in their offering. Of course they will be found faithful in the service of the country. Of course they will do what they have undertaken. Whether the task turns out to be light or grievous it will be performed. And yet just because we are sure of this we must realize how dreadful will be the condemnation of the Church, which is supposed to know what should follow such splendid sacrifice, if when they return our men do not find at least the foundations laid for a higher type of civilization than America has hitherto attained.

That there is a vague consciousness of this is indicated by the large number of organizations which are trying to help. Not only are all the women helping with the Red Cross, and all the men ready with their gifts to support anything that will minister to the physical wellbeing of the army and navy, but many also are striving, sometimes one is led to suspect with more zeal than knowledge, to minister to their spiritual wellbeing also. All these things are good, nor could they be omitted without dire loss to those who constitute the most precious offering America has ever made for the cause of truth and righteousness. Yet all is generally superficial and concerned with detail. Never in the history of our nation's life has the mind of its young manhood been brought face to face with questions of eternal significance as today. Never were so many young men asking what is the truth. Thousands who appear to be thoughtless, because after the manner of youth they are in peril through their own heedlessness, are willingly offering themselves to help secure the liberty of mankind, without knowing clearly what liberty means. Under such circumstances the Church should speak in terms that all can understand, making clear the meaning of war to a people who are Christian, and what the blessing is that will surely

follow the sacrifice if it is sought by all of us with all our heart. Yet the Church has uttered no word, nor can she while she does not even think of herself except as an aggregation of individuals actuated by pious and kindly motives. The Church since the war began has not released a single additional force to meet the splendid opportunities which challenge its faith. She has not so much as striven to co-ordinate the forces within her own borders that these may be used to their best advantage. Nor can she until she learns that nothing was ever accomplished without intelligent and strong organization.

THE letter signed by the bishop of Shanghai and others of that diocese and printed elsewhere in this number furnishes a startling illustration of the loss that comes of the Church's thinking of herself as an inchoate mass instead of a virile human body. Their appeal is emphasized by the news note on page 631, telling of the evangelical campaign to be undertaken in China this autumn. For this last all good men will thank God since it shows that He will not allow His work to suffer, but our concern is with the bishop's letter. There is the story of a branch which this Church has planted vigorous and full of life yet languishing for lack of those who alone can minister to it in sacred things; and the most that is likely to follow the reading of this solemn challenge will probably be a sigh of regret that it should be true. Nor is anyone likely to realize that it is the bitter fruit of the American Church having developed without any organization which could make possible the expression of its corporate life.

When the nation found itself involved in war it acted in accordance with a fundamental principle of democracy when it required every man liable to service on its behalf to be registered, so that each one might be

assigned to that task for which he is best fitted. If it will live up to this beginning, abolishing forever the harmful and undemocratic method which is euphemistically called volunteering, it will secure the best service with the least waste. But why should the nation do this while the Church which has taught mankind all men know about free institutions, lags behind? She makes no provision for the needs of the service but depends on those to fill her ranks who by their own effort have learned how great is the privilege of serving mankind in the Church's priesthood. If being baptized into the Body of Christ means anything it means that the one baptized is to be used for the Body's welfare wherever the Body needs that person, but nobody has been taught this, rather have most been led to suppose that they have been initiated into a select society to enjoy the privileges accruing to the society here and hereafter. The promptness and heartiness with which the nation's call has been received shows beyond peradventure how surely human nature answers to the appeal of the law of life. Nor is this to be wondered at in a nation which theoretically at least accepts the revelation of our Lord that service is the true expression of human energy. The failure of the Church to teach people this fundamental principle is not due to the unwillingness of the people to learn, but to the startling fact that the Church's organization has never led anybody to suppose that being baptized carried with it corporate obligations. The Church until this day is a practical autocracy and the body of the people have been content to be individualists supposing this means liberty, and have with easy minds followed their own predilections—maybe to learn years after from some teacher who thinks he is justified in denouncing the Church that a man has surrendered the dignity of his manhood who does not use his powers for

the betterment of society. The result is inevitable, and today the nations suffer because the work civilization depends on lacks leaders while Christian men and women feel no compunction in imbuing the minds of their sons and daughters with that philosophy which teaches every man to seek his own—the philosophy which has thrown civilization into chaos, and has deluged the nations with blood. There should be no further need to show that the time has come when for the world's sake the Church should find a way to express her corporate life.

YET one other illustration may be of use, approaching the question as it does from a viewpoint which must bespeak the interest of every right minded man and woman among us.

England has discovered after the event that she made a most costly mistake when under the pressure of war needs she relaxed the laws protecting children. Today she is making determined efforts to repair the damage done, driven to this by the alarming increase of juvenile delinquency. There are ominous signs that pressure is being brought to bear throughout our country to compass dangerous relaxing of the laws which have been passed in the several states to save the children. No question that in every community throughout the land the clergy as well as the people in the pews will do what they can to safeguard this most important interest. But it might be worth while to consider how much more effective this service would be, if in its corporate capacity the Church could speak and show the people what the truth is and make it possible for right minded and Godfearing people to exert their influence everywhere at the same time and in the same way. It is impossible to suppose that in a time like this it is well pleasing to the Church's Head for His Body to be impotent to safeguard the children

whom He loved merely because everyone is pleasing himself. Surely there is need for thought with regard to the Church's no-organization.

A FEW days ago there was a story in one of the daily papers that when a number of small children were being gotten ready for an outing by one of the parishes in the Ghetto in New York something alarmed one of the mothers, the rumor spread quickly that the Christians were cutting off the heads of the children (their hair was being dressed!) and with difficulty the police quieted the tumult without serious harm being done.

No doubt many when they read the report smiled and marvelled at the ignorance displayed. But for thoughtful people there is another aspect of the affair. Those people have come here with the intention of becoming American citizens and their children will constitute a positive factor in the country's life. Their intellectual ability (in spite of the showing just recited) is of high order. Their industry and enterprise are unsurpassed. Their children will certainly be heard from for good or ill. The Church's share in the nation's development is to impart character to the people by making them understand the truth that all character depends on. Suppose the Church should suddenly awaken to its responsibility and desire to exert itself to teach these our fellow citizens what the Church esteems above all things, how would it go about it? The answer is: It would be impotent because it has no means of expressing its corporate life. It would have to depend on some kind-hearted people to devise a way and provide the means for meeting this need which from the viewpoint of the nation is critical, and from the viewpoint of the Church's own fidelity suggests painfully those words of the Christ: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto

me." The work which now is hardly touched, no doubt chiefly because each individual bishop and priest being thrown on his own resources, has neither time nor money to spare, might easily be carried on if the Church were organized for work. And it is not to be forgotten that the Ghetto does not stand alone in its need for the Church's help in realizing the ideals which tempted people dwelling beyond the seas to cast in their lot with this nation.

THE Church lost one of her veteran missionaries in the death of the Reverend C. E. Snavely at La Gloria, Cuba, on July tenth. All his ministerial life had been spent in the mission field. For thirteen years he worked among the Indians in South Dakota, where he soon became proficient in the Sioux language. The climate wore upon him in time and the gutturals of the Indian dialect affected his vocal cords so that he was compelled to return to the East.

But life in a comfortable parish was not to his liking and he soon volunteered for Latin-America. He was sent to Porto Rico in 1906 and transferred to Cuba in 1908. Though nearly fifty years old he made himself sufficiently acquainted with Spanish to minister to the people in their own tongue and became thoroughly at home in the Latin-American field.

He brought to his ministry the qualities of perseverance and unremitting industry. He was prepared to volunteer for the most forlorn hope, to accept the most unpromising field. The string of missions which he developed in the province of Camaguey testifies to his devotion.

A certain intensity of conviction gave force and picturesqueness to his bearing and enabled him to impress himself upon his hearers and gain friends for his work. The missionary enterprise of the Church is the richer because of his life.



THE SANCTUARY OF MISSIONS

W AFT, waft, ye winds, His story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole:
Till o'er our ransomed nature
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss returns to reign.

—Bishop Heber.



THANKSGIVINGS

W E thank Thee—
For the work of our
clergy and lay people in
the district of Arizona, and for
the care which they are enabled
to give those who come from
without. (Page 595.)

For the practical demonstra-
tion of Christianity which Palo
Seco affords. (Page 613.)

For the Christian Indians in
South Dakota. (Page 616.)

For the men whom the Church
in China has chosen and ord-
ained. (Page 617.)

For the many who have offer-
ed their services to the Church
in one or another of the mis-
sions. (Page 623.)

For the long life and wonder-
ful example of Thy servant,
Daniel Sylvester Tuttle, and for
the harvest which has been
reaped where he first sowed the
seed. (Page 633.)



INTERCESSIONS

W E pray Thee—
That Arizona, the place
of few springs, may re-
ceive more and more the water
of life freely. (Page 595.)

That every step forward in
Cuba may be but the argument
of greater and greater advance
in the things pertaining to the
Kingdom of Heaven. (Page
605.)

That the comparatively small
sum needed for the completion

of Saint Agnes's School, Kyoto,
may be soon forthcoming, and
that the workers and special
committee may be blessed in
their work. (Page 609.)

That clergymen will offer
themselves for China. (Page
612.)

That the work of the summer
conferences may bear abundant
fruit in increased missionary zeal
during the coming year. (Page
619.)

That the men and women
whom we send out may go con-
scious of the blessing of God,
due partly to the prayers of those
at home. (Page 623.)

That the work done in the
mountains may be blessed of
Thee. (Page 641.)



PRAYERS

O EVERLASTING GOD,
Who hast ordained and
constituted the services of
Angels and men in a wonderful
order; Mercifully grant that, as
Thy holy Angels always do Thee
service in heaven, so, by Thy
appointment, they may succour
and defend us on earth; through
Jesus Christ our Lord. *Amen.*

For Labourers

O GOD, our heavenly Father,
Who didst manifest Thy
love by sending Thine only
begotten Son into the world that
all might live through Him: pour
Thy Spirit upon Thy Church,
that it may fulfil His command
to preach the Gospel to every
creature; send forth, we beseech
Thee, labourers into Thy har-
vest; defend them in all dangers
and temptations; and hasten the
time when the fulness of the
Gentiles shall be gathered in, and
all Israel shall be saved; through
Jesus Christ our Lord. *Amen.*

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"THE MIGHTY CHASM OF THE GRAND CANYON"



GRACE CHURCH AND RECTORY, TUCSON

“FEW SPRINGS”

By Bishop Atwood



TRINITY
PRO-CATHEDRAL,
PHOENIX

HERE shall we begin in telling the story of the youngest of the states and for long years the Cinderella among the missionary districts of the Church?

Arizona, which receives its euphonious name not from the arid zone but from an ancient mining camp in the far Southeast signifying “few springs”, is geologically the oldest part of the American continent with the exception of Labrador. The traveler of today realizes this as he looks into the mighty chasm of the Grand Canyon or stands amid the prostrate and jewelled trees of the Petrified Forest. He finds here also the oldest and newest civilization in America. Spanish adventurers came here from Mexico in the sixteenth century before the English settled at Yorktown and

Plymouth. The old Mexican city of Tucson in southern Arizona shares with Santa Fe and Saint Augustine the claims of being the oldest city within the limits of the United States.

The first traces of Christianity in what is now Arizona are disclosed in the noble mission building of San Xavier, rising like a majestic Spanish cathedral from the surrounding wilderness of the Arizona desert, seven miles outside of the city of Tucson. Here we see the beginning of that brave and chivalric attempt of the Mexican monks long years before we became a nation to set up in the untraversed desert the standard of the Cross and to convert to the faith of the crucified and risen Christ the Indians of the southwestern land.

Years came and went and Arizona was still unclaimed by the white man. After the Mexican War and through the Gadsden Purchase a few years later in 1853 of the southern portion, it became a part of the United States. Organized as a territory in 1863 the youngest of our commonwealths achieved statehood only in 1911.



GENERAL VIEW OF SAINT

Our own Church took cognizance of the existence of this far away land when in 1860 Bishop Talbot, afterwards bishop of Indiana, was elected bishop of the Northwest. He was styled "Bishop of all the outdoors". He never visited Arizona.

In 1869 the Reverend Dr. Whitaker was elected bishop of Nevada and Arizona, and sometime later in the early seventies he made his first and only visit to this part of his jurisdiction. Nothing was accomplished during the decade of the seventies except the occasional visits of clergymen from California.

Arizona was detached from Nevada and joined to New Mexico in 1874, when the Reverend William A. Adams was elected bishop of the jurisdiction. He never visited Arizona but confined his labors to New Mexico, resigning in 1877, and is now the venerable bishop of Easton.

Arizona came for a brief period under the jurisdiction of the bishop of Colorado. He called a primary convention of New Mexico and Arizona which met in Albuquerque in

1880. There was no clergyman in Arizona and no laymen attended the convention.

In 1880 Dr. Dunlop was elected bishop of New Mexico and Arizona, then the largest missionary jurisdiction of the country. Even after the separation, these two missionary districts are territorially the two largest within the limits of the United States. There was not a single clergyman in Arizona and no church building when Bishop Dunlop assumed charge. His labors during his episcopate of eight years were largely confined to New Mexico.

In 1882 Endicott Peabody, now headmaster of Groton School, and at that time a fellow-student with the present bishop of Arizona in the Cambridge Theological Seminary, received a letter telling of the fearful moral conditions in the recently opened up mining camp at Tombstone. He felt impelled to give up his studies temporarily and he came to Arizona to become the first settled missionary in the district. At Tombstone he built the first Episcopal church. We see



LUKE'S HOME, PHOENIX

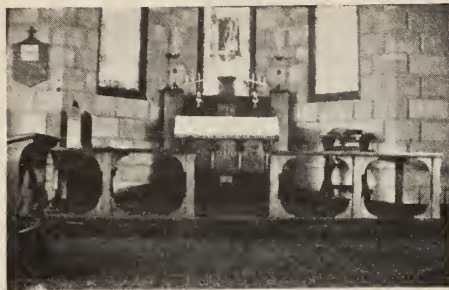
therefore how recent is the coming of the Church to Arizona. Mr. Peabody although a layman, made a deep impression on all who came in contact with him on account of his winning and attractive personality, his deep spiritual earnestness and consecration, his modest, sincere, democratic spirit, his knowledge of men and the natural and commanding leadership that was inherent in his nature. He held occasional services in Tucson and Bisbee. From Tombstone, with a population at one time of twenty thousand people, have gone forth many leaders in both Church and state, not only to other parts of Arizona but into other commonwealths. A little later Dr. Pearson began his work in Phoenix.

Bishop Dunlop, after a devoted, consecrated, unselfish and faithful episcopate of seven years, passed to his rest and reward, leaving to his successor who came in 1889 a field in Arizona whose soil had hardly been scratched. There was the one church building and rectory in Tombstone, a church not quite finished in Phoenix,

and a congregation in Tucson. There was only one missionary, Dr. Pearson, in charge of the work in Phoenix and he was not yet ordained. Dr. Pearson had been a minister in another communion and he was ordained to the diaconate as the first official act of Bishop Kendrick, who had been consecrated as bishop of New Mexico and Arizona in Trinity Church, Columbus, Ohio, of which he had formerly been assistant minister.

The present bishop of Arizona a little later became rector of the same parish and resigned its rectorship in order to become rector of Trinity Church, Phoenix, and archdeacon of Arizona. Another interesting coincidence is this fact—that twenty-three years later on the same date I was consecrated bishop of Arizona in succession to Bishop Kendrick who still continued in charge of New Mexico.

Bishop Kendrick was a man of rare devotion and unselfish spirit, a soldier in appearance and character; he had been trained as a lawyer, had been a soldier in the Civil War, and now was ready to bear bravely and



SAINT PAUL'S, YUMA

manfully the hardships and limitations of a missionary's life. The episcopate of Dr. Kendrick lasted from 1899 to 1911. During these years he had little support from the Church or from friends. There were few missionaries to work with him, sometimes not more than one or two clergymen. He gave but two or three months in the year to Arizona as New Mexico claimed the greater portion of his time. His policy was to establish churches in the centers of population. Churches were accordingly built in Bisbee, Douglas, Nogales, Tucson, Prescott, Globe and Winslow, all towns with a considerable population.

The work in Arizona divides itself naturally into four classes:



BISHOP ATWOOD AT FORT DEFIANCE

First is the work in the great mining camps—some of them well-built and substantial cities, as the rich deposits of copper seem to be inexhaustible. Arizona is today the richest mining state in the United States. My policy has been to build guild houses combining a chapel and club house, as we can in this way best minister to the social and educational as well as religious wants of the people in the smaller communities. Members of Eastern races living in these mining towns and belonging to the Greek Church often come to us for the ministrations of our clergy as there are no Greek priests living in Arizona. People trained in other religious bodies but in some cases alienated from them have been drawn to our Church by her spirit of freedom.

The second class includes the railroad towns especially along the route of the Santa Fe, Southern Pacific, and El Paso lines, and in the lumber towns of the north where there are great pine forests. The largest virgin forest in the United States is the White Mountain region in eastern Arizona.

The third class consists of the towns and cities to which population and wealth have been brought by irrigation schemes like the Roosevelt and Laguna Dams. It has been discovered that the soil is not desert but arid and as soon as water touches it the rich valleys produce abundant crops. It is the land of the olive and orange, of the palm and pomegranate, as well as of the cactus, the tarantula and the Gila monster; cattle and sheep move over the ranges seeking pasturage, and the cowboy is not wholly unknown even today; cotton and all the fruits of the tropical and temperate zones can be grown here. The conquering of the desert by irrigation is one of the most fascinating stories in the history of the Southwest.

Another and a fourth division of the work comes in ministering to the sick through Church hospitals and

sanitariums. In the middle and late nineties Miss Eliza Thackara, associated for a brief time with the government school at Fort Defiance, found there was no hospital in all that vast reservation for twenty or thirty thousand Navajo Indians. In a small way she began the hospital of the Good Shepherd. At first she was doctor, nurse, cook and housekeeper. The Indians recognizing her devotion and love for them called her “The Little Mother” while the bishop is *Aneshota*, “The Long-coated Man”. They come from all over the Navajo country to be treated, especially for throat, eye and ear diseases. The eyesight of innumerable Indian children has been saved through the ministrations of this Christian hospital. An agnostic seeing the work said, “I never believed in Christianity and Christian missions until I came here.” Following the example of the Master, the Church ministers to the bodies as well as the souls of men.

When Bishop Kendrick began his episcopate he said he did not intend to build a cathedral or to found schools but he would like to build a sanitarium for those who come poor and forlorn to Arizona, afflicted with what has been rightly called the “great white plague”. In the later years of his episcopate Saint Luke’s Home was founded by the present bishop of Arizona. It was started with a simple administration building which included a room for the Reverend B. R. Cocks, the devoted superintendent from the beginning of the work, a kitchen, dining-room and living-room, with a few tent houses and bungalows gathered about it. Later came a hospital or infirmary for the advanced cases and more bungalows and other buildings until there are now more than thirty in number.

Many men and women have had health, courage and spiritual strength brought to them through the ministrations of this Home, while others have



EPIPHANY CHURCH, FLAGSTAFF

gone out of this life with gratitude for the loving care bestowed upon them. Here is a clergyman from an eastern state, apparently with few or no friends to aid him, who is brought to Saint Luke’s to pass the winter, confined entirely to his bed, but without any expense to himself. Here is a wife and mother, who in a critical stage of the disease, comes to enjoy the hospitality of Saint Luke’s, and after many months is restored to her family in improved health. Here is a young man, who after two or three relapses comes to us, and his health is so fully restored that he is able to take up an important position in the government service in Arizona. The life of a valuable citizen is thus saved.



LEAVING THE CLINIC



CATHEDRAL HOUSE, PHOENIX

Cheer and comfort and consolation have been brought to the sick and dying. Hope and uplift of character have come during the years of its existence, to many who have now taken their places among the workers of our country, and who have found courage and health in what is both a hospital and a home.



BISHOP'S HOUSE, PHOENIX

Recently we have expanded this work by establishing Saint Luke's in the Mountains, near Prescott, for those who cannot bear the extreme heat of Phoenix in mid-summer. It consists at present of only two or three bungalows attached to a private sanitarium. We have also begun Saint Luke's in the Desert, near Tucson, which is expected to repeat the experience of Saint Luke's Home in its beneficent work of caring for those suffering from this most pathetic of all diseases.

Arizona—"few springs". It is literally true that the desert has come to "blossom as the rose" and the Church in Arizona is doing her part toward the fulfilment of the command: "Strengthen ye the weak hands" in sure confidence in the promise that "the eyes of the blind shall be opened."



“HEAVEN BELOW”

On the horizon at the extreme right stand “The Twins”

“HEAVEN BELOW”



BOVE is a heaven, below are Soo and Hang” says the old Chinese proverb. To the casual tourist coming by train from Shanghai or Nanking, the first sight of the old gray city wall, with

here and there the top of a pagoda rising into sight above it, may be mysterious and romantic. But when one leaves the train, the contrast between the modern station with its white picket fence and that gray crumbling wall across the creek is incongruous and even ludicrous. And as one gives up his ticket to the Chinese in uniform at the gate and emerges into a howling

throng of ricksha-men, chair-men, and drivers of ramshackle carriages, all determined apparently to carry him off willy-nilly, Soochow’s claims to be a heaven below seem faint indeed. We may yield to some of these importunate individuals holding us by arms, clothes, or baggage, and go to the *Tsang Mung*, the city gate nearest the station. Or we may with difficulty tear ourselves and our belongings from these too hospitable citizens, and crossing the road and an open field take a boat and glide along the creek to the water gate of the *Tsang Mung*. But the silence one unconsciously associates with gliding, deserts us as we turn the corner of the wall and begin to meet rafts of bamboo, steam launches drawing trains of barges, and very small boats—every



THE GREAT PAGODA

Standing as a lightning rod of safety for "Heaven Below", intended to divert the spirits of air and water that they may leave its citizens in peace.

human being on them shrieking at his utmost lung power, and our boatman, standing on the little front deck to fend off other boats with his long pole, showing his zeal in our service by outshrieking all the others.

The arch of the water gate looks new and is, for a few years ago this gate crashed into ruin, crushing and sinking several boats. Once under the arch all is quiet. Those who have visited Venice say that Soochow with its labyrinth of canals, reminds them of Venice and its smaller water-ways. Those who have seen Soochow with the bodily eye and Venice with the mind's eye only, receive this statement with incredulous horror and are loath to believe that the Venice of romance

can be in any of her water-ways as dirty and malodorous as Soochow. Here on the slanting stone steps leading from back doors down to the water, housewives wash the family rice or clothing, and the creek also serves as waste basket and garbage can. But the canals also lead past quiet open spaces, never built up since the horrors of the *Tais Ping* laid them waste. Now we go under a picturesque, high-arched bridge, leading to walled-in gardens full of quaint rock-work, winding paths, and in the right season fragrant vines and shrubs. Here the visitor may sit on odd porcelain stools at carved tables and drink the jasmine-scented tea brought by the attendant, or wander along the tiny paths, up and down unnecessary little steps in the rock, across bridges made crooked so that evil spirits too stupid to travel any but straight lines cannot cross them, and so back to the gate again.

The boat may take us on to some of the many temples. The city temple is a busy quarter, with its courtyard full of buyers and sellers, of beggars lying on the pavement or dragging themselves along. The temple itself is dirty and dim, room beyond room, with few worshipers, and most of these more taken up with the foreign visitors than with their own devotions. Leaving this noisy, crowded spot by the winding water streets we reach the temple of Confucius, quiet and empty in its great enclosure. A long avenue of beautiful, stately trees leads through the unkept compound to the great doors. The trees are full of crows' nests and perhaps a harmless, though terrifying large snake, coiled on a stone slips suddenly away as we come near. But the temple, except for the squeaks of the bats that hang from its high rafters is empty and still. The dead philosopher is not sought out lightly and frequently: he has his own times and ceremonies, Confucius or Buddha—it leaves one with a heart-

ache that both mean so little to the people who nominally worship them. It is *godlessness* not idolatry against which Christianity contends, in this old Chinese city.

Soochow is full of pagodas, big and little. The best known, or rather the most thought of, are the “Twins”—the Pen Pagoda and the Ink Pagoda—and the great Nine-Storied Pagoda, standing in the northwest corner of the city among the ruins of a great temple. This last is closed now, but before it became unsafe, one climbed its many stairs and came out breathless and a little dizzy on the balcony at the top, and looked out on “heaven below” and parts adjacent even as far as the faint thread on the western horizon, which docile visitors were assured they could see and which was no less than the great Yang-tse River. Between the pagoda and the city wall lies the old execution ground, often in use in Soochow’s day of glory as provincial capital, before the revolution of 1911. An earnest and enthusiastic missionary resident of Soochow, having coaxed and driven (and incidentally tugged and pulled) a lady visitor to the top of the pagoda said to her, “If you want to see something interesting, just turn the glasses straight down—there’s an execution going on.”

One no longer runs the risk of seeing beheadings and stranglings from the old pagoda, which has looked on many even worse sights. One could see within the wall, over the closely packed city roofs, the higher walls of many churches, schools and hospitals belonging to various missions; the government schools; beyond the walls great mills and factories; trains rumbling by on the line of the Shanghai-Nanking Railway; the village-dotted plain stretching out all around; to the southwest the Lion Mountain, the great beast crouched full length; to the northwest Tiger Hill, crowned by a temple and a crumbling pagoda as much aslant as the Tower of Pisa.



THE PAGODA SHRINE

This now deserted god was looked to as the spirit of protection to be propitiated that he might keep at rest the tiger and the dragon.

Ancient and modern times elbow each other. In the tunnels of the city gates, donkey boys urge their little animals upon one, and the timid lady visitor is assured that the creatures are mild and believes it—until her donkey bites her or stands on his head and wildly agitates his hind feet when she tries to mount him. By chair or on foot is better along these narrow, thronged streets, where in one shop a typical Chinese without a word of English sells us strange and dubious Chinese sweets, and his next door neighbor, with speech and clothing which may be described as English “of sorts” has for sale Australian tinned butter and Crosse and Blackwell’s jam.

One may shop on the "Big Street" for brass work or silk or Chinese books or any of the necessities of Chinese life, but for curios it is better to take some of the smaller, winding streets, and to start early that one may have plenty of time not only to look but to lower the price. The streets, where in each little, low, open-fronted shop, the patient artisan is working by hand exactly as his father and grandfather worked before him, are more interesting than the near-foreign shops with English-lettered signs, every "N" and "S" turned the wrong way, and the goods a jumbled mass of Chinese and cheap foreign productions. The streets are lined with stalls: some sell Chinese pens, ink, ink-stones and paper; some show the cheapest and commonest china; others beads, soap-stone ornaments, green glass to imitate jade, and buttons; and some, everything from wash-cloths and men's socks to fine-tooth combs and cheap looking glasses. A long street of embroidery shops shows us children's coats that rival Joseph's, being made of silk patchwork of more than many colors, but the old embroideries of fine stitches, subdued colorings and quaint patterns are not to be found here. Another street has only furniture shops; another, shops where sedan chairs are found; and down the "Street of the Protecting Dragon" are delightful junk shops where the persevering "poker" may unearth a real treasure in the shape of a bit of brass or bronze. Soochow is a charming place for shopping, especially if one loves humanity enough not to mind a crowd who look upon the foreigner as quite as much of a curio as any he prices in the shops.

The city is a mission center. The Methodist Church South leads with the largest equipment both in buildings and staff. Their fine university for young men, two boarding schools for young women, and innumerable day schools for boys and girls, and several

kindergartens with a splendid training-school for kindergartners, make them strong in educational work. They have hospitals for men and women, with a medical school and a training-school for nurses. They have a model Sunday-school with some hundreds of pupils. In connection with their wide evangelistic work they have an embroidery school giving employment and Christian teaching to many women, and they are a power for good.

The Southern Baptists and both Northern and Southern Presbyterians have firmly established and well-managed work. All visitors to Soochow should see the Southern Presbyterian Hospital with its large, convenient, well equipped buildings, and should meet Dr. Julius Wilkinson, who does so much for the insane, in addition to all his other work as chief of staff, head surgeon, and director of a training-school for nurses. To his skill and kindness our own mission owes a large and ever increasing debt of gratitude.

The work of our own Church is mostly educational, with boarding and day schools for Chinese Bible-women. The beautiful church, largely memorial, is in the main compound in the northwest corner of the city. Evangelistic work is carried on in preaching halls in the city, and in stations in the suburb of San Daung, outside the wall, and in some country villages roundabout. The work in Soochow brings to mind the name of one of the first workers in our mission there, whose earnest and devoted nature, loving and lovable, left during his too few years of work an impression that will not pass away. Called to his rest while still very young in years and in experience, the memory of an unselfish, helpful, consecrated life hallows the work he did so well—and under God, the thanks of this Church will be due to William Standring, and workers like him, when Soochow, in becoming a part of Christ's Kingdom on earth, becomes truly a part of "Heaven below".

HOW WE DEDICATED ANOTHER CHURCH IN CUBA

By Archdeacon Steel



HANKS very largely to the efforts of the New York Branch of the Woman's Auxiliary it became possible to dedicate the beautiful little church at Santa Cruz, on the first Sunday after

Trinity. The Havana delegation consisted of the bishop of Cuba; Archdeacon Diaz, who is in charge of the work in Spanish parts of central Cuba; his charming young daughter, who was to play the organ; the Rev. Mr. Lopez-Guillen, who is an unusual linguistic Spanish priest, and who is said to read or speak more languages than he has fingers on his hands; Mr. E. G. Harris, one of the American cornerstones of the Church in Cuba; Mr. Angel Ferro, an ex-Roman priest who is one of three on the list who are seeking admission to our ministry; the archdeacon of Havana; and the official photographer.

The train was to start early in the morning, and there was a scramble for breakfast. It was too early for home breakfasts, and it is rather curious that in Cuba the hotels as a rule do not open for meals until about ten o'clock in the morning. The reason is apparent: the almost universal breakfast consists of bread and *cafe con leche*, or coffee and milk. Woe to that unwise American who on his travels insists on a "real" breakfast. The Cuban mind, which for several hundreds of years has travelled along certain lines as fixed as the laws of the Medes and the Persians, does not change easily, and when it does, the

machinery groans and creaks. The archdeacon of Havana thinks he is very dependent on his *real breakfast*, and on his travels he will insist on fruit juice and hard boiled eggs to such an extent that he is the most cordially dreaded man in Cuba. One day in a café in Sagua la Grande the waiter became so excited at a man who asked for eggs with his coffee that he actually poured the hot coffee into the goblet on top of the eggs.

Well, the Havana delegation assembled purely by chance in the café of the railroad station, the archdeacon of Havana coming last, and becoming an object of amusement to the others by his vain efforts to find a clean table. In the matter of eating at the ordinary café and smaller hotel it is not well to look behind the scenes, for you will see many things that may not be described in print. It is better to take it all on faith, and never to look.

The train, of course, was more than half an hour late, and there was no *snow* either! Some of the party went first class, and the others third class. The difference lies to some extent in the classes of people in the different cars; and in the cars themselves, for the first class ones have rattan covered seats with springs, while the third class ones have only wooden benches. The other difference is that the third class fare is one-half as much as that in the other cars. People may smoke in any part of any railroad car that goes into the country, whether the city electric car, or the first class car, or the sleeping car. There are no smoking cars, and no smoking compartments.

Furthermore, anything that is small enough to be carried in the hands may



CHURCH OF THE HOLY CROSS

be taken into the trains, with the solitary exception of a typewriter. I understand that the express companies procured this anti-typewriter legislation, for the reason that the typewriter agencies were taking advantage of the generosity of the law to deliver their machines by hand, as the cost of a third class ticket was less than the express charges for the same distance. Be this as it may, I have ridden in a third class car in which there were even pigs and chickens, and yet it was impossible to take a small typewriter.

The train distance was not great, only about thirty-one miles, but the running time was one hour and seventeen minutes, as per time table; just how much time the train really does use on that trip I cannot say; it did not seem long, for the conversation was very animated; it swung about from socialism and ritualism to Greek and Spanish idiomatic expressions and Church doctrines. If at times it took on an aspect of haziness, it was on account of the dust, and not of brain clarity. This was especially the case after we had arrived at Bainoa, and had taken the two automobiles that were awaiting us. We soon passed the big passenger autos; the road was splendid, and we made far better time

in the autos than we had in the train—in and out among the flamboyant trees now in all their glory, rushing through the little villages scattering pigs, dogs, goats, and children, between great rows of century-old laurels, whose giant roots, gnarled and twisted, materialized the Doré dreams, as they crept like monstrous serpents along the surface of the ground. The black parrots would softly flutter from the lower trees to the field, and now and then a mocking bird would warble a strain or two as we glided past on swiftly whirling wheels.

Presently the road swung up to the top of a high hill, along whose side it had been cut out for the long decline to the valley, and the most wondrous landscape burst on the view. Dotted here and there with groups of royal palms, with their clean, gracefully formed stems crowned with great green plumes, a riot of monstrous rolling hills, like those of Wales, appeared, brown as butternuts with the winter's drought. Here and there was a farmer's hut, crowning some small eminence, or a little plantation of sugar cane, or of corn, and in the very middle of all, the ruins of a great sugar mill which was destroyed during the Spanish war. Far away at the very end of the series of valleys lay the little *pueblo* of Santa Cruz, like a bit of old ivory quaintly carved, in its emerald setting, while the deep blue waters of the Florida straits beyond enriched the whole with their luminous color.

After about four miles of the most wonderful coasting, twisting and doubling and gliding we arrived at our destination in a cloud of dust. There was a scattering of small animals and a gathering of the populace, all in their Sunday best, and a very attractive sight they presented.

The little church is of the Spanish mission type of architecture, colored on the outside a vivid yellow, and it is altogether entirely in keeping with



CHURCH OF THE HOLY CROSS, SANTA CRUZ

the architecture and coloring of the country. It will seat only about one hundred people, and it will doubtless be well filled at all services. On this occasion there were quite as many men as women, and most of the men stood or kneeled reverently during the long services.

We were met at the door by "John the Baptist", whose real name is the Reverend Sergio Ledo, a Cuban deacon, who lives at Los Arabos. He has worthily gained the above title because of the many baptisms he administers every year, averaging more than one hundred. His mission is not in a great city where there would naturally be a large number of children, but it is in a small village of less than a thousand inhabitants. But his "field is the world" and he is constantly riding on horseback from house to house, seeking and finding the poor

people who have been forgotten and who gladly welcome this humble but most worthy man who brings them the water of life.

Well, he was there with his little portable organ, together with a delegation of the people of the mission who offered us a most courteous welcome.

The order of the day was to have been a confirmation, then the celebration of the Holy Communion, with Mr. Lopez as the preacher, with some prayers from the Order for the Consecration of a Church; then luncheon, and later, a baptism and a marriage. The members of the confirmation class were to come from a mountain village, but for some reason did not arrive.

The service was dignified and reverent, the sermon on Jacob's vision of the ladder of light at Bethel, excellent, and the music very hearty. To be

sure the choir did miss the key by the small matter of two and a half tones in the retrocessional hymn, but none the less did they sing most valiantly, and none the less did the brave organist cling to the keys and exert herself to the utmost to establish harmonious relations with the choir. It was not altogether inharmonious, for the interval was a proper one, and if it was noisy, none the less they "praised God with a cheerful noise."

The altar and the pulpit are temporary, and not all that might be desired from a standpoint of beauty, but one of the men said to me: "They are not very pretty, but we made them with our own hands and we have never seen any others and do not know how they ought to look."

After the morning service we repaired to a *fonda* near by where the members of the mission had ordered for us a luncheon; and it was really a banquet. Every course was most savory and peculiar to the country; the only familiar thing being great slices of rich, red, sugary, Georgia watermelons. The chief source of revenue for the Santa Crucians is that derived from the raising of onions; but most curiously not a single one of the various courses of that delightful breakfast savored even in the slightest degree of that odorous vegetable.

In the afternoon the marriage was celebrated; and the baptism administered, and a child received, and then we made a short visit in the home of the principal man of the mission, while a search was being made for autos for the return trip. Those that had been engaged for the entire service of the day had disappeared, and others had to be found.

At the last moment the two other cars were found and we left the little church of *Santa Cruz*, or Holy Cross, in the town of *Santa Cruz del Norte*, or Holy Cross of the North, if not in a cloud of glory, at least in one of

dust. Many of the people were on the street to bid us "good-bye" and many were the cordial expressions of appreciation and of friendship. Had we taken possession of all the houses placed at our disposition we should have had a village all our own.

The homeward journey was without incident other than that the auto in which the kindly bishop, the learned Spanish priest, the worthy layman, and the archdeacon of Havana travelled fell short of water for the cooling of its machinery. The archdeacon had just said that something was bound to happen because he was a "hoodoo" anyhow, when the nose of the machine began to steam like the nostrils of a hot horse on a cold day. Instead of slowing up and running gently until some watering place might be found, the chauffeur ran faster than ever, and the heat was rather fierce. Finally a country hotel was reached. So for a time we had to wait. Our vision was bounded on the east by the long line of straight level road by which we had come; on the north by a field in which was a very rare thing, a great pile of corn cobs; on the south by the *fonda* on whose porch were two little girls most busily and actively sweeping the week's accumulation of dirt and dust directly into the face of the—auto; and the boundary line to the west was that of a new road we were about to take, to a different station from that from which we had come. This new road was interesting: imagine a thousand camels all lying down side by side, all their humps upturned to the sky, and great mud holes in between them, with divers and sundry rocks of all sizes everywhere, and you have that road. Can you imagine a hurried party trying to navigate such a solid sea?

However, "all's well that ends well." We arrived in time for the train that was as usual at least half an hour late; and we had dedicated the fourteenth church in Cuba.



SOME OF THE TEACHERS AND STUDENTS ON A PICNIC

SAINT AGNES'S SCHOOL, KYOTO

By Grace Cappell Alexander



IT is almost one year ago since Bishop Tucker came to Saint Louis from Japan and vividly described to some of the American women the sad state of Saint Agnes's School for girls in Kyoto. Owing to the great need of money to carry on, or in some places to open, new mission stations, Saint Agnes's had to wait its turn.

The school was started in 1874 by Mrs. Quimby, wife of the Reverend J. H. Quimby, who gathered a handful of girls living in Osaka, this being the only Christian school for girls in that district. In a few years the need for such a school had so increased that a house was rented for the pur-

pose and a boarding and day school opened, known at that time by the name of "Light in Darkness". The school became so large that Bishop Hare who visited Japan upon the request of the presiding bishop advised its removal to Kyoto; when in time it grew not only in numbers but efficiency, and in 1909 was given a license as a girls' high school. I will own, the school not having received the necessary funds to keep up its standard—through no fault of those in authority—fell below the requirements of the Japanese government. When Bishop Tucker came to Saint Louis it was to ask the Woman's Auxiliary to make it possible to rebuild Saint Agnes's to meet the present needs and also to meet the requirements of the government which threatened, unless the school was improved, to revoke the high school license.

Bishop Tucker, with Bishop Lloyd, addressed the meeting of the Woman's

Auxiliary at the convention and the result was a most inspiring response from the delegates of nearly every diocese and district who pledged their prayers and gifts amounting to twenty-eight thousand dollars.

As a result of that meeting a committee was appointed by Miss Emery, composed of ten women, one woman representing each province, and an honorary and active chairwoman. These eight women have in turn sub-committees composed of a woman from each diocese or district. Each one is responsible for her diocese or district, seeing that the pledge be met and also arousing interest so that other women may have the privilege of sharing in this most necessary educational work. The executive commit-

tee also met five times during the winter in three different provinces, thus giving the women situated in different parts of the country the opportunity of receiving mutual help and inspiration and numerous suggestions.

The committee hoped to complete the fund within the year; on account of the distressing times we are passing through, and the uncertainty, it has seemed wise to wait. But now it is again our privilege to look toward Japan and to show the women that in spite of the sorrows, sufferings and sacrifices each one is called upon to bear, we are anxious to carry to their hungry souls the message of love and light.

A woman, in sending a check within the past few days, wrote: "During these days of the war I feel we ought not to spend one extra cent on ourselves, so it gives us the privilege and opportunity of giving to others". May this wonderful God-like spirit and true love for her fellow-men enter into many a heart so that the remaining thirty-six thousand dollars may speedily be turned into our treasury, and the women of Japan who receive the message of Saint Agnes's school may know indeed and in truth that God gave His Son for them as surely as for us.

Upon his return to Kyoto, Bishop Tucker wrote that on promise of new buildings and a larger staff, the enrollment for the coming year is greater, the class of girls being far above the average. The Japanese girls are taking a very great interest in the new buildings and have themselves given one of the group.

Is it not possible for those women who attended this wonderful meeting in Saint Louis to catch again the spirit poured forth there, shed it through the women of the American Church, and with the prayers and offerings made more sacred through the terrible suffering of the war, complete the fund



ACADEMIC DEPARTMENT GRADUATES



MAY-DAY IN SAINT AGNES'S KINDERGARTEN

and continue the original name of Saint Agnes's School of "Light in Darkness"?

The amount for the new buildings was set at fifty thousand dollars, but the committee on going over the proposed plans, finds that there is no primary school at present connected with Saint Agnes's, and women who have been teachers there say that owing to this fact we lose the girls between the kindergarten and high school, a lapse that comes at the age when a child's character is easily influenced. Therefore the committee, realizing that every woman, if she knew the situation, would agree that a primary school is a very necessary addition to the rebuilding of the Japanese girl, has

acted accordingly by thus raising the amount to seventy thousand dollars.

This leaves thirty-six thousand five hundred dollars to raise. Will each person who reads this article give it prayerful consideration and then, realizing the great privilege in being able, share in this wonderful opportunity of making Christ known to the women of Japan? Bishop Tucker's latest message comes just as this goes to print and he is grateful indeed for our interest and sends his thanks. He says: "We have tried three sets of plans already but the extraordinary rise in prices has made it impossible to adopt any of them". The school itself is doing well. The prospect of new buildings has encouraged us all.

WANTED—RECRUITS!

THE synod of Kiangsu at its annual meeting, held in Shanghai, June 19, 1917, passed the following resolution:

Resolved: That it is the opinion of this body that more Foreign Clergy are needed, in order that the Evangelistic Work may be extended in this Diocese; and that the Bishop and Secretaries be asked to prepare a letter to be sent to the Church Papers and Seminaries in the United States, setting forth the need.

This resolution, coming from a body composed chiefly of Chinese clergy and laymen, but including also all the foreign clergy of the diocese, ought without further comment to merit very serious consideration on the part of the younger clergy and students in the seminaries of the American Church. It sets forth that men are needed for the Church's first work—evangelization—in a definite field for which the American Church has assumed responsibility; and it comes from men on the spot, who know.

The resolution asks for men in order that the evangelistic work may be extended. No one who knows the populousness of the Yangtse Valley, with its great cities and myriad towns and villages, need be told that there is opportunity for expansion of Christian work in the diocese of Kiangsu. It may be justly said, however, that the resolution expresses a hope of expansion by way of avoiding reference to something very different—the fact that unless there is reinforcement from home soon, the near future promises retirement somewhere.

Here are the facts: For the past two years the American Church has sent no clergy to this diocese, and none is now in sight. In 1915 the number of foreign clergy stood at seventeen. It now stands at thirteen, and the prospects are that next year it will fall to twelve or under. This is a shrinkage of all but one-third in three years.

Does not this call for serious thought on the part of the young clergy and students in the seminaries at home? It was noticed in a list of THE SPIRIT OF MISSIONS last year that out of the twenty-four recruits for the field there was but one clergyman. The lay people give their money for the work; they give themselves. What is the matter with those who are above all given to the work of the Gospel?

To be definite *we ask that no less than ten men shall offer themselves* to Bishop Graves this year through the Board of Missions. Making allowance for the many just causes that prevent even willing men from getting to the foreign field, this will perhaps give the five that should be in Shanghai as soon as possible for the work of expansion.

In the days of volunteering for the Nation, the clergy, and in a way only the clergy, can hold before the Church the vision of that humbler but far more eternal cause of Christ, whose volunteers alone can carry on that one world war which has the promise of a lasting peace. Will not you who read take time to consider whether the trench in China does not need you more than the commissary or defense corps at home?

F. R. GRAVES, *Bishop*,
YU-YUE TSU, *Chinese Secretary*,
JOHN W. NICHOLS, *Foreign Secretary*.



PALO SECO FROM THE BAY

THE LEPERS OF PALO SECO

By the Reverend H. R. Carson, Chaplain



IT is a satisfaction to recall that one of the first concerns of our American government when it assumed the work of canal construction was humanitarian care for the poor lepers of the republic of Panama. In 1904 there were only seven in all, but they were passing their dreary days and nights in an isolated building on the outskirts of Panama, at Punta Mala. *Evil Point* is what the word means in English speech. There was not much for them to look forward to save the ebb and flow of the tides in the Bay of Panama. Behind them was the close, dense, jungle; the city was out of the line of their vision; a visitor was rare. At an early meeting of the Isthmian Canal Commission, in June, 1905, it was voted to expend \$25,000, gold, in the construction of suitable buildings at such a point as shall be selected by the Chief Sanitary Officer

and approved by the governor of the Zone. The Chief Sanitary Officer in those days was that devoted Churchman, now Surgeon-General William C. Gorgas.

Work was immediately begun at Palo Seco, *Dry Stick*, some six miles from the city. The jungle was cleared, houses for patients, attendants, physician, superintendent, were constructed; all long, narrow, buildings, amply protected against mosquitoes, wide galleries running round the four sides, all having a beautiful outlook upon the Bay of Panama with the historic city in the distance. Today, the shipping of the world passes before the little village, and the highly fortified islands of Naos and Flamenco are immediately in front. There is something more than the tides to occupy the minds of the poor unfortunates.

The hospital was opened on April 10th, 1907, with six patients. Immediately there was assigned to each a little plot of ground upon which he might raise his vegetables and chickens,



THE SURF BOAT

bananas, plantains, papayas, yams and yucca. The natural beauty of the spot was increased by the setting out of fruit trees—orange, lime, aguacote, mango—and innumerable flowers. The patients were made to feel that they were not under the ban of Nature or Nature's God but simply sick and incapacitated for the work of the well person. Whatever the patients might raise was bought from them and served at their own table and they were able to feel the independence and self-reliance of one who has money in his pocket for the innumerable necessities of our common life.

Palo Seco is sometimes referred to as an island, but it is in reality a part of the mainland, within the Canal Zone, separated from the city of Panama by the Bay of Panama and the Rio Grande and Farfan rivers, the only approach, however, being by boat.

The Episcopal Church began its ministrations in 1914, soon after the present chaplain of Ancon Hospital and rector of Saint Paul's Church, Panama, received his appointment. Rarely are any other ministrations given to the patients save those of the chaplain as he makes his weekly visits. At stated intervals throughout the year the Holy Communion is celebrated. The mission was named by Bishop Knight, upon the occasion of his first visitation in 1915, the Mission of the Holy Comforter. Upon that occasion, he confirmed three men and also the same number of persons on each of his subsequent visitations. In the month of February, the patients

were greatly delighted to have visits from Bishop Lloyd, Bishop Brown and Bishop Colmore; and in April of this year, from the Reverend Dr. Gray, who accompanied Bishop Knight upon his annual visitation.

The services of the Church are held in both Spanish and English.

The brief references that have been made in the pages of THE SPIRIT OF MISSIONS have made many friends for the mission and the chaplain has been able to add many material comforts to his other ministrations. Some friends, members of the Woman's Auxiliary, in the diocese of Louisiana, always assist in providing the Christmas cheer. A moving picture outfit was purchased three years ago; phonographs and records, French and Spanish periodicals, have been generously donated. Sometimes, the boys' Ingersoll watches break down and need to be replaced; the West Indian cricket enthusiasts want a bat and ball; one interested in hunting needs a hunter's lamp; another wants a hoe; and just two weeks ago, an old blind woman told me that she needed a new flannel undershirt and would be most grateful if I could get it for her; all these varied requests come to the chaplain and fortunately nearly always he is able to respond.

I am asked by the editor of THE SPIRIT OF MISSIONS to describe one particular visit. Shall I take the most recent? It was Thursday in Whitsunweek and a day for which I had announced a celebration of the Holy Communion. The Chief Quarantine Officer, Dr. Marshall C. Guthrie, deeply interested in his work and sympathetic and always helpful in mine, is with me, and we have the use of the quarantine launch, the *Santa Rita*. That wonderful tide of the Panama Bay—one of the most remarkable in the world—is coming in and we are sure of ample water. Sometimes, the tide is out and the sand shoals and the dumping places for the excava-

tions in the Canal appear, and we have had the unpleasant experience of sticking fast; but not so today.

It is necessary to anchor the *Santa Rita* outside the breakers and get ashore by the assistance of a smaller boat. Here we have a boatman not quite as skilful as the pilot of the *Santa Rita*. He is black as night and withal not of a cheerful countenance. We have dubbed him *Charon*. Once when Charon was gazing fixedly into vacancy, I asked the doctor what he thought Charon was thinking of. The doctor replied, "That's easy. Nothing. Absolutely nothing." Perhaps he was right.

Mr. Parrott, the splendid, devoted, always thoughtful, superintendent, meets us as we land. And the doctor and I go about our several ministries.

The chapel has just been moved from the site it long occupied to another which, in time, will be much more attractive. As yet, the work of removal is not complete; the floor is at an unpleasant slant; the front steps are not in place; and one is not altogether at home.

Not all the patients are able to attend service, but many are there; they are always well attended. A young fellow, scarcely twenty-one years old, who has been a patient less than a year, acts as organist. The Holy Communion is celebrated and the Gospel



CHAPEL OF THE HOLY COMFORTER

for the day is full of comfort: "I will not leave you comfortless; I will come to you. . . . Let not your heart be troubled, neither let it be afraid." The Sacrament is administered, necessarily by intinction, and never in any place do the sacred words carry greater meaning than here: "The Body and Blood of our Lord Jesus Christ which were given and shed for thee preserve thy body and soul unto everlasting life."

Sometimes, but not today, the Sacrament is carried to patients in their rooms.

Then, afterwards, there is the visit to the infirmary and to the shut-ins and sometimes to the little school where the school-master is one of the patients. Also, some of the attendants have a brief call as they sew and do the laundry work. And then out into the world again.

One of the patients once said to me, "We are so glad you come over to see us for we feel we have some one out in the world who is interested in us." And I know he meant it.



CONFIRMED AT PALO SECO
This year's class in front

THE MISSION AT STANDING ROCK

By the Reverend P. J. Deloria



SAINT
ELIZABETH'S

THE work on this reservation was started about thirty years ago, and was the last of all the Sioux Indian work to be started. I came here at the request of Bishop Hare, twenty-eight years and five months ago. There was then on this flat a very small church building, and a log house which was to be my dwelling. It was shortly after I came that the Sitting Bull uprising occurred. The work therefore had a very slow start, and there were times when it looked as if there was no headway being made at all.

But very gradually the Indians began to come. A small day school was started in the chapel, and such children as Josephine Hail-hawk, John Martin, John Grass, Richard Standing Bear and Annie Swift Cloud were among our first pupils. When Saint Elizabeth's School was built soon after, and Bishop Hare had placed in charge Miss Mary Francis (whose faithful, devoted and efficient service made the school a success from the outset), these and other Indian children formed the first student-body. To-day, as I drive about the reservation to visit my people, everywhere I find pleasant, neat, happy, Christian homes founded by men and women whom Saint Elizabeth's has influenced.

As I said at the beginning, this church, Saint Elizabeth's, was the only Episcopal chapel on Standing Rock. Then, as the years went by, different bands of Indians from differ-

ent parts of Standing Rock would become interested and ask for a chapel, and for regular services. So came the day when instead of one chapel we had two. Then we had another. Now we have Saint Elizabeth's, as the center of the Church on Standing Rock, Saint Thomas's, Saint John the Baptist's and Good Shepherd. We have, furthermore, money and plans for two more chapels to be built as soon as the sites and builders can be decided upon, on the extreme western end of this reservation. We have regular Sunday services at all four chapels, besides three missions where there are no churches as yet. In charge of these points are catechists and helpers, and the priest visits each point once a month for Holy Communion. There are three hundred and ninety-seven living communicants on the reservation.

A WORD FROM THE TREASURER

OUR readers will be interested in examining the detailed report of the treasurer on page 649. The decrease in the receipts is undoubtedly due largely to the fact that the close of the fiscal year has been pushed forward. The treasurer, however, is most anxious that a word of caution be given to the Church at large lest too much be left until the last moment. In these days of many appeals it is imperative that the well-established work and fixed charges of the Board be supported to the full.



THE SANCTUARY, SAINT PAUL'S CATHEDRAL, HANKOW

NEW DEACONS IN HANKOW

By the Reverend S. H. Littell



SAINT PAUL'S
CATHEDRAL,
HANKOW

EACH ordination in China takes us one step nearer the goal toward which the Mission is pressing—namely, a fully self-governing, self-sustaining, self-extending Chinese Church. The *Chung Hua Sheng Kung Hui* has completed five years of its life as an organized branch of the Anglican Communion. Its record for these years is noteworthy; its record for the future will be determined by the extent to which it is willing to devote itself to the interests of the Kingdom of

God; and chief among these we reckon a readiness to give the best and noblest of its sons and daughters to serve in the spreading of that Kingdom.

Hence it is with deep satisfaction and thankfulness that we record additions to the ranks of the Chinese clergy by the recent ordination to the diaconate of "seven men of honest report" in Central China. While all seven were trained in this diocese, two belong to the diocese of Anking, and one to Kwangsi-Hunan, under Bishop Banister. Each bishop has ordained his own candidates, in his own see city; the bishop of Hankow's ordination taking place in Saint Paul's Cathedral on March twenty-sixth. At this service twelve of the older Chi-



FROM LEFT TO RIGHT: THE REVERENDS P. S. LEO, Y. T. TSANG, R. C. TS'EN, E. E. KAU

nese clergy and six of the American were present, and the sermon, preached by Archdeacon Hu on the institution of the Order of deacons by the Apostles (Acts VI), was a masterly exposition—historical, practical and devotional—“declaring the duty and office of such as come to be admitted deacons; how necessary that Order is in the Church of Christ, and, also, how the people ought to esteem them in their office.” That the Church of China possesses such able and consecrated men as our Archdeacon (and there are some of conspicuous gifts for leadership in the Chinese ministry) is the best proof of the progress and stability of its work.

Of the four new deacons, the Reverend P. S. Leo has been appointed to Singti, about ninety miles from Hankow up the Yangtse; the Reverend Y. T. Tsang to Changteh, in Hunan Province; the Reverend R. C. Ts'en to Ichang; and the Reverend E. E. Kau to Saint Michael's, Wuchang. May they, and their three companions, continue to be not only “men of honest report” but also “full

of the Holy Ghost and wisdom” like their original predecessors in the sacred Office, that the Word of God may increase, and the number of disciples be multiplied greatly. And for the rest of us, whether in China or in America, let us do our part in the truly apostolic work, recorded as the main reason for the choosing of the first deacons, namely, “give ourselves continually to prayer, and to the ministry of the Word” and thus to hasten the time when the earth shall be full of the knowledge of the Lord, as the waters cover the sea.



BISHOP ROOTS

THE CAMBRIDGE CONFERENCE FOR CHURCH WORK

By *Mary E. Thomas*

Executive Secretary of the Church Periodical Club

AS each succeeding year shows certain outstanding features, the Conference of 1917 might be characterized as one not only for Church work, but for *hard* work. Instructors testified in words to the eagerness and earnestness of their classes, and in action by arranging extra sessions for those who wished to go deeper into their subject. There was an increased proportion of young people in attendance, and an increase also in the number of parish and diocesan delegates. One parish sent its rector, another the rector's wife, while the Board of Religious Education in Nebraska had four or five delegates, sent with the distinct purpose of forwarding the educational work of the diocese in the coming year, and, judging by the two weeks at the Conference, it will be forwarded. This plan is one that should be considered thoughtfully and carried out whenever possible by other dioceses. The delegates carry back not only expert knowledge of the subject in which they are specializing, but a broader, deeper vision of the possibilities of Church life and work.

The appointment of Miss Marianna Porcher Ford of South Carolina as alumni secretary marks a forward step in the life of the Conference, and promises to past members a definite point of contact and a fuller opportunity to assist in future growth.

Missionary interest was stimulated by the presence of our representatives from China, Japan, Mexico and other points at home and abroad, while they in turn gained fresh help and inspiration to carry back to their distant homes. The present call of the country and our response, while ever in

thought, found special expression in the daily prayers and hymns, in addresses by army and navy chaplains, and in a meeting on the evening of the Fourth at which Miss Lucy Soulsby delivered a message from England to America, and Dean Bell set forth our obligation as loyal Churchmen and citizens.

As always the Bible instruction was given first place each day, and the hour kept free for that alone. The remaining periods offered the usual opportunities to specialize in the three subjects under which our Church work is technically grouped, and in addition presented courses in Church History, Doctrine, the Prayer Book, and Personal Religion. A notable feature of the programme was the series of conferences on boys in the various relations of their lives. These were conducted by men with a working knowledge of their subjects, and furnished a real contribution to a question too little considered by the Church at large. In addition to organ recitals and its regular classes open to all members of the Conference, the special contribution of the School for Church Music was a daily singing practice for the whole Conference, which added much to the services.

These ordered services, beginning each day with the Holy Communion and closing with compline, sanctify and vitalize every hour of effort and of play. For two weeks the members of the Conference lived, as one member expressed it, a normal Christian life, with its due proportion of worship, work and recreation, with its real unity underlying diversities of thought and experience, and with its one controlling purpose.

THE GENEVA CONFERENCE

By the Reverend Arthur R. Gray, D.D.

Secretary for Latin America

NATURALLY, and I might almost say necessarily, schools, whether summer or otherwise, have personalities. They are bound to be dominated by ideals, and the mental life of their students and teachers will always work in and through similar grooves. The personality of the Geneva Conference is maturing, is growing in wisdom and stature.

At first it was more or less like an irresponsible boy who fails to perceive the fulness and significance of life. During the 1917 session, however, it reached, let us say, voting age, and may now be said to have attained unto the full dignity of young manhood.

If one can speak safely in superlatives I would venture to assert that a more excellent series of courses in education, missions and social service could be found nowhere. With such leaders as Mr. Elmendorf and Dr. Bradner and Dr. Boynton, and Miss Lucy C. Sturgis in the classrooms, and with Dr. Goodwin and Mrs. Nicholas on the governing board, to say nothing of many others their peers—with such an array, as the country newspaper puts it, of talent, led by Bishop Stearly, the conference developed daily a life of deep and abiding interest.

Geneva in itself and Hobart College in particular are ideal places for a gathering of this kind. The wide spread of greensward about Hobart and William Smith Colleges provides many an alluring spot for committee meetings or study groups. The grove behind Blackwell Hall was a beautiful setting for the presentation of *Conquering and to Conquer*. The play itself is too long for an afternoon per-

formance and Miss Hobart wisely divided it Oberammergau-wise into two divisions, each of which occupied the hours between four and six on consecutive afternoons. It was remarkable the way in which the rain held off on both those days. Up until noon no one ever dreamt that it would be possible to sit upon the lawn and watch the Mystery. But just at the right time the clouds rolled away and the rain ceased to menace and the players went on without interruption. I wish that we might have a yearly repetition of something like this. A play as well given as it was would within a few years come to have much renown and people could be drawn from the whole countryside and thus brought into touch with the Church.

The only disappointment that we had was about Bishop Francis's proposed class. The governing board had thought that if it became generally known that one who had been for so many years an active member of the Board of Missions would be present at Geneva to discuss with the clergy and the laity the problems of the administration and methods of the Board it would attract a considerable number of men. They counted without their host however, and I am glad to say that we were able to get off a telegram to Bishop Francis in time to keep him from making a long journey for the few who did turn up.

That the spirit of the conference was devout and that its prayer groups were high of purpose is evidenced by the fact that quite a few who had never before thought of offering for service did so before they left Geneva. May the Church be blessed with many like conferences!

GULFPORT

By *Wm. C. Sturgis, Ph.D.*

Educational Secretary of the Board of Missions

AN infinite stretch of white beach and shallow sea; far off on the horizon slender sentinels of pines on sandy islands barely visible; the wonderful fellowship of warm, southern hearts—this is Gulfport and its conference for Church workers. Three miles by trolley from the town brings us to the Academy where the conference meets. One hundred and fifty delegates and registered visitors make up the assembly. And what an assembly it is, permeated by the two crowning glories of life—joy and devotion! Thanks to the Academy—a boys' school now taking vacation—we are housed in two great frame buildings with wide, screened porches, and long rows of beds; one building for the women, the other for the men—the latter *filled* with men, a mighty encouraging feature. Early morning sees everyone scurrying out for a swim. Breakfast follows, then a service of just Family Prayers from the prayer book. That is characteristic of Gulfport. Astoundingly informal are these meetings for prayer—morning and evening—the family gathered together—joy and devotion oddly mingled. Much serious work is done. Lectures and conferences on the Church's Mission, the work of the Woman's Auxiliary, the New Testament mightily vitalized through its interpretation by Dr. Caley of Philadelphia, the great forward movement of the Brotherhood of Saint Andrew explained and enforced by the western secretary—these occupy the whole morning. In the evening is a course of stereopticon lectures by Dr. Caley on the Life of Christ. Everyone is expected by Mr. Finney—czar, ruler, guide; what shall we call him?—to attend every lecture and general conference. And they all obey loyally.

It is an inspiration, whether seen through the eyes of leader or listener. The afternoons are free, according to the programme, for "rest". A full moon, however, interferes with early turning in at night; high-tide at 6 A. M. tends to promote early rising—both sleep-shorteners are re-enforced by the large youthful contingent among the delegates. Five hours comprise the average night's sleep. The educational secretary and the few other elderly people need more. Therefore the czar decrees a "rest hour" from two to three in the afternoon. The educational secretary retires to his room, a hush descends upon the buildings. But presently familiar cries are heard at a distance—"one ball; two strikes." The secretary tries to stifle the natural impulse. Quite in vain. He scrambles into flannels, joins the other youngsters, and the daily "quiet hour" becomes the regular time for daily baseball. But he can testify to this fact: the Gulfport Conference represents a unique type of summer conference in its outgoing brotherliness; its freedom from formal restraint; its opportunities for intimate, spiritual touch of soul with soul, and all with God. A carping critic might suggest that the formal religious services are somewhat confused and lacking in dignity; and that a celebration of the Holy Communion early every morning would set its seal of blessing on the conference; but time and experience as solvents of such questions are better than any *a priori* arguments. Gulfport is *different*. The far South is *different*. In any case, such a body of Church people, actuated by such a spirit, may be depended upon to develop a conference of the highest possible value.

SILVER BAY

By Edna Biller

Field Secretary of the Woman's Auxiliary

THE Missionary Education Movement Conference at Silver Bay was a wonderful illustration of Christian unity. Notwithstanding the fact that many communions were represented it seemed as though we were of one communion; indeed, on the shores of that beautiful lake, with the very evident desire on the part of the people to become more efficient and consecrated workers, the spirit of prayer pervading the entire conference, it could not have been otherwise. It was missionary in every sense of the word from the beginning until the end. It seemed that the aim of those who had planned the programme was to make us arouse ourselves to the great need of the masses of the people in the home and foreign field, to make us forget the false modesty that so often overwhelms us, to give us comfort in the thought that we have more ability and are better able to assume responsibilities than we think, and to help us realize that no matter how small our gifts or how insignificant our work, if it is performed in the right spirit God accepts the gift.

The mornings were for the most part given up to classes at which almost every phase of missionary education work was considered under expert leaders. A very vivid picture of the work being done and the great problems waiting for Christianity to solve was given by the missionaries direct from the home field and China, Japan, India and Africa in the foreign field. It left us who have the privilege and responsibility in the matter of helping to bring about the King-

dom, feeling as though we had fallen asleep, but it also gave us the desire to be up and doing as quickly as possible.

It was gratifying that the Church was so well represented, only one other communion having a larger number in attendance. There were many young people present and this gave an excellent opportunity to secure new and enthusiastic workers. A very important part of the conference was the holding of life service meetings under the direction of the various Board secretaries. These were for the purpose of helping young people who were considering life work in the Church and placing clearly before them the qualifications and training necessary for missionaries at home and abroad. This seemed the only part of the conference where there was a weak point. For some good reason no programme had been worked out in advance and a few of those who were expected to take a definite part in the meetings were not as well prepared as they would have been had notice of the work required been sent out beforehand. I felt also that too much stress was placed upon the value of a college education as such.

The spirit of prayer was very evident during the entire conference. As one went about the grounds at certain periods of the day groups of praying people could be found in almost any direction, and it was in a large measure due to the fact that differences were forgotten, that the conference was helpful and inspiring and the keynote was Christian fellowship.

OUR REPRESENTATIVES AT THE FRONT

FROM time to time THE SPIRIT OF MISSIONS has given sketches of those who have gone to the distant missions as the representatives of the Church at home. In this issue we present to our readers some of the recruits who have sailed for, or are already at work in, Alaska, China, Japan, the Philippines and Porto Rico.

ALASKA

Two women and two men have gone to Alaska. Miss Edith M. Harper, who takes charge of the new hospital for Indians at Tanana, is a member of Saint John's Parish, Ogdensburgh, New York. She is a native of England but received her training in this country and has had practical experience in Bellevue Hospital, New York, and the State Hospital at Ogdensburgh.

Miss Irma R. Dayton, who has been appointed missionary teacher at our Indian boarding school at Nenana, was born in Detroit but in childhood moved to Chicago, where she is a member of Saint Mark's Church. She has been a teacher in the public schools of that city for several years and has recently equipped herself for missionary service by a course at the Philadelphia Church Training School.

The Reverend Edwin W. Hughes will take charge of our new mission at Anchorage, a town which will be of permanent importance as the terminal of the government railroad into the interior. A native of Canada, Mr. Hughes was brought up in Michigan and was educated for the priesthood in Kenyon College, Ohio. Since his ordination he has been in charge of Epiphany Church, South Haven, Michigan.

The Reverend Alwin E. Butcher goes to be associated with Mr. Christian at Juneau and nearby points. He is a native of England and was educated in that country and in Canada,

where he was ordained. After serving as a missionary in Saskatchewan he came to the United States and became rector of Christ Church, Forest City, Pennsylvania. At the time of his appointment to Alaska he was minor canon of the cathedral in Erie.

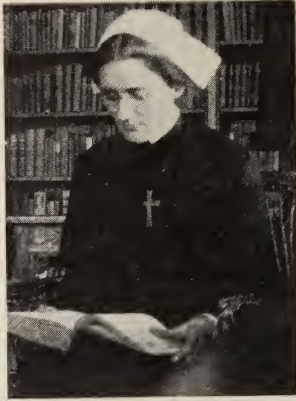
THE PHILIPPINES

Of the five recruits for the Philippines whom we mention, three, Miss Diggs, Miss Gale and Mr. Howland, go to the work among Igorots at Sagada in the Province of Luzon. Miss Eveline Diggs, who is a graduate of Saint Faith's Training School for Deaconesses, will take charge of a new work which Bishop Brent regards as full of possibilities for good, industrial, hygienic and religious—a creche where mothers may leave their babies while they are working in the fields. Miss Eleanor L. Gale and Mr. Ray Randall Howland are graduate nurses who will minister in the hospital at Sagada and among the surrounding villages. The fact that not a single American nurse or physician has been left by the government in that section of the Mountain Province gives the Sagada medical work an extraordinary opportunity. Miss Gale received her training in the hospital at Evanston, Illinois; Mr. Howland was trained at Bellevue Hospital, New York.

Mr. John W. Shannon and Mr. J. Brett Langstaff go to Manila, where Mr. Langstaff will have charge of the Cathedral Dormitory. He is an American, a graduate of Harvard and has a degree from Oxford University. Mr. Langstaff has acted as lay-reader in England and the States and at the time of his appointment was a member of Saint John's Church, Brooklyn, New York. Mr. Shannon is also an American, the graduate of a business college in Boston. He will assist Bishop Brent with his secretarial work, as well as in work among young men at the Columbia Club in Manila.



IRMA R. DAYTON
*Goes to Alaska
From Chicago*



EVELINE DIGGS
*Goes to The Philippines
From Maryland*



EDITH M. HARPER
*Goes to Alaska
From Albany*



ELEANOR L. GALE
*Goes to The Philippines
From Chicago*



AMY W. KINSLEY
*Goes to Tokyo
From Massachusetts*



KATHLEEN M. KINSLEY
*Goes to Tokyo
From Colorado*



ELLEN MILLER
*Goes to Shanghai
From Pennsylvania*



KATHERINE PUTNAM
*Goes to Shanghai
From Milwaukee*



SISTER DEBORAH RUTH
*Goes to Anking
From Southern Ohio*



THE REVEREND A. E. BUTCHER
*Goes to Alaska
From Erie*



THE REVEREND JOHN F. DROSTE
*Porto Rico
(Appointed in the Field)*



RAY RANDALL HOWLAND
*Goes to The Philippines
From Massachusetts*



THE REVEREND E. W. HUGHES
*Goes to Alaska
From Western Michigan*



J. BRETT LANGSTAFF
*Goes to The Philippines
From Long Island*



HARRY G. NICHOLS
*Goes to Hankow
From Los Angeles*



THE REVEREND F. A. SAYLOR
*Goes to Porto Rico
From Tennessee*



JOHN W. SHANNON
*Goes to The Philippines
From Massachusetts*



THE REVEREND A. E. WHITTLE
*Goes to Porto Rico
From Pennsylvania*

JAPAN

Two sisters, the Misses Kinsley, go to take up kindergarten or other teaching work in Tokyo. They are natives of Colorado, where they were members of Grace Church, Colorado Springs. Miss Amy W. Kinsley has had training as a nurse in Saint Luke's Hospital, Denver, and as a kindergarten in Lesley Normal School, Cambridge, Massachusetts, where her sister was a teacher. Miss Kathleen M. Kinsley has taken the course at the Philadelphia Church Training School.

CHINA

All three of our China districts are represented on these pages. Sister Deborah Ruth, a member of the Community of the Transfiguration at Glendale, Ohio, joins the sisterhood of the same name which Bishop Huntington has established in Anking. Before making her profession she was a teacher among the southern mountaineers. She will go to Saint Lioba's school for girls at Wuhu.

Mr. Harry G. Nichols becomes a member of the faculty of Boone University, Wuchang, in the district of Hankow. Born in Texas, he was confirmed in the Church of the Epiphany, Los Angeles, California. Mr. Nichols has been active in boy scout work, in the Brotherhood of Saint Andrew, and has had medical training in connection with the field hospital service of the First National Guard of California.

Miss Ellen Miller and Miss Katherine Putnam go to the district of Shanghai. Miss Miller is a graduate nurse who has also taken a year's course at the Philadelphia Church Training School. She was born at Blowing Rock, North Carolina, and educated at Valle Crucis School in the district of Asheville. For three years she was connected with Saint Timothy's Hospital, Philadelphia, for a short time as head nurse. Miss Putnam comes from Wisconsin and is a

member of Saint John's Church, Milwaukee, where she has been parish visitor. She is a graduate of the University of Chicago and has had two years' experience as a stenographer.

PORTO RICO

Three clergymen have gone to Porto Rico. The Reverend Arthur E. Whittle had already had experience as a missionary in that district. Born in England and baptized in the Anglican Church, in early childhood he was sent to the services of the Methodist communion and grew up in that body. For seven years he served as a missionary under the Methodist Board in England, the United States and Porto Rico. Returning through conviction to his mother Church, he entered the Philadelphia Divinity School and on his ordination to the diaconate went back to Porto Rico as a member of our mission. Mr. Whittle speaks Spanish fluently and is an able preacher.

The Reverend Frank A. Saylor, a native of Indiana, has also had experience in the mission field. For five years he was a teacher in Iolani School for Boys, Honolulu, under Bishop Restarick. At the time of his appointment to Porto Rico he was a member of the staff of Saint Andrew's School for Boys near Sewanee, Tennessee.

The Reverend John F. Droste, although but recently appointed by the Board, has been at work in Porto Rico for some years. Mr. and Mrs. Droste are natives of Holland who settled at El Cote, where they engaged in the fruit industry. Mrs. Droste was a nurse, and Mr. Droste, after acting as layreader for some time, has been ordained. They have built a church on the property, which the Board has now acquired, and minister to the people of El Coto and the surrounding country. At Bishop Colmore's request the Board at its May meeting made Mr. Droste a regularly appointed member of the Porto Rico mission.

THE FORWARD MOVEMENT

THE REVEREND F. J. CLARK, SECRETARY

A VERY important conference between the secretaries at the Church Missions House and the provincial secretaries was held in Saint John's Parish House, Far Rockaway, New York, from July seventeenth to nineteenth inclusive. All the secretaries were present excepting Dr. John W. Wood who is absent in Alaska.

Among the topics discussed was the relation of the provincial secretary to the province and to the Board. In stating his idea of the office of the provincial secretary, Bishop Lloyd said:

"The provincial secretary is in each province the representative of the Board of Missions to see that its policies are understood and applied. At the same time he should be the expert to whom the Board may look for information with regard to contemplated appropriations. He should be the representative of the bishops in the province, through whom the bishops may be certain that their interests are safeguarded with the Board. He should be the one upon whom the Board may depend to perfect any organization that may be deemed necessary for the best interests of the general work of the Church, or for the carrying out of any plan on which the Board may determine for the advancement of the work intrusted to it. At the same time the provincial secretary should with scrupulous carefulness work in co-operation with the central office of the Board, being careful always to have in advance a mu-

tual understanding with regard to his plans and his work in order to avoid confusion. The Board should be able to rely upon him to carry out with industry any work intrusted to him, and he should demand necessary support from the central office in what he undertakes."

Another important topic was the missionary campaign. A number of the cities and dioceses have asked for a campaign such as was held in Cincinnati, Chicago, Richmond, Savannah, Cleveland, Baltimore and other places. The programme for next winter as outlined included these campaigns in at least fifteen large centers, including New York City and Washington, D. C.

Special attention was given to the preparatory work necessary in connection with these campaigns. It was felt that too much emphasis could not be placed upon the necessity for the right kind of preparation.

The Forward Movement literature was all revised, the amount of it being reduced, and it is now ready for distribution.

A whole morning was given to the discussion of "Follow-up Work" necessary to conserve the results of the missionary campaign. The educational department is planning to work in close co-operation with the provincial secretaries in the training of picked men and in the conduct of mission study classes and the carrying on of summer conferences to stimulate the interest of men in the work of the Church.

NEWS AND NOTES

DEACONESS HARGREAVES will return to her station at Besao, Sagada mission, Philippine Islands, in December, not in October as originally planned. She is still anxious to secure certain things for the mission and will be very glad to send particulars to anyone addressing her at the Church Missions House. She is particularly desirous to secure a reflectoscope and stereopticon and a victrola with some records, one or two American flags and some books. There is also need for clothing of any kind.



THE sixth annual session of the School of Missions for Oklahoma was held in Oklahoma City, June 3-9, with an enrollment of 343. While the enrollment was less than last year, the out of town delegates showed increase and more towns were represented. The Church's members of the Board under whose auspices the school is held are Mrs. R. R. Walker and Mrs. Francis Key Brooke.



AN interesting, because intelligent, agency for the service of the Jews in this country is the Hebrew Christian Publication Society whose president is Bishop Courtney. Its purpose is to present such carefully prepared literature to thoughtful Jews as will help them to understand the Christian point of view. The society has an office at Room 83, Bible House, and the Reverend A. B. M. Schapiro is the executive secretary. Mr. Schapiro is himself a Hebrew Christian, a scholarly man and one devoted to his people. The leaflets he has prepared for free distribution are not only valuable in themselves, but are singularly interesting, being written from the viewpoint of a Jew who is an ardent Christian. Those who feel

the desire to render service to God's ancient people in acknowledgment of all that our civilization owes to them would find it worth while to write to Mr. Schapiro.



THE General Convention which met in Saint Louis last October appointed a commission, of which Bishop Francis was chairman, to visit Liberia and the French Sudan with a view especially to ascertaining the advisability of our Church beginning work in the latter district. Owing to the disturbed travel conditions prevailing the commission has not as yet been able to visit Africa. The chairman of the commission asked for a conference with the executive committee of the Board and the Presiding Bishop on the matter. This conference was held a short time ago in the Church Missions House, New York, when the whole matter was discussed but nothing definite was settled. The members of the commission are to make recommendations to the Board later. In the meantime the Board will welcome any contributions to enable the commission to make this investigation and the treasurer, Mr. George Gordon King, 281 Fourth Avenue, is empowered to receive the same.



THE "DONATION" FUND

A GREAT many of our readers have been interested in our Donation Fund which is made up of small contributions from a great many people and is used to send THE SPIRIT OF MISSIONS to institutions and individuals who otherwise could not receive it. The fund is getting low as there have been a great many demands on it lately. Any of our readers who are interested in this matter will need only this reminder.

NOTES ON AUTHORIZED APPEALS

The Board of Missions has authorized a number of special appeals. Notes regarding some of these will be found on this page from month to month.

Saint Paul's College, Tokyo: The committee reports intensive work on plans for a momentous change in policy for Saint Paul's. Mr. Stephen Baker has become a member of the committee. Approximately \$400 has been received during the last month, making a total of \$40,474.

Southern Cross School, Porto Alegre, Brazil: During the summer little effort has been made to raise money, but with the fall more will be done. To August first \$670.57 has been received.

Saint Agnes's School, Kyoto: The latest report from the treasurer of the special committee, Miss H. P. Houghteling, 731 Prospect Avenue, Winnetka, Illinois, shows a total to August first of \$33,404.59. The article on page 609 will give details as to the general progress of the work.

The Church General Hospital, Wuchang: The latest figures from the treasurer's department show \$85,540 in cash received up to August first. The committee is most anxious to have the campaign close as quickly as possible, and those who are interested in the matter can secure as special speakers for this particular fund the following persons, who are thoroughly conversant with conditions: Miss Helen Hendricks, 5001 Blackstone Avenue, Chicago; Miss Grace Hutchins, 166 Beacon Street, Boston; Miss Helen Littell, 147 Park Avenue, Yonkers, New York; Miss Dorothy Mills, 1 Joy Street, Boston.

Kumagaya, Japan: The Reverend R. W. Andrews, who is speaking specially for this appeal, is available for addresses. To August first there has been received a total of \$2,096.

Saint Timothy's Church, Tokyo: This appeal for \$5,000 has just recently been authorized. Up to August first the treasurer reports \$287 received. The Reverend J. A. Welbourn is prepared to take appointments to speak on this special work.

Shitaya Mission, Tokyo: This latest appeal which was authorized at the last meeting of the Executive Committee has received to August first \$282.50. Particulars regarding the work are given on page 543 of the August issue of *THE SPIRIT OF MISSIONS*.

Porto Rico: The report on the appeal for Porto Rico stands about as it did last month. Very little has been done during the summer. This appeal is divided among a number of places and a variety of works and has come as a whole and in detail before the Board for its approval. The total appeal of \$75,000 is divided as follows: \$10,000 to build new church and rectory at Puerta de Tierra; \$25,000 for buildings and more land at Mayaguez; \$20,000 for church and rectory at Ponce; \$10,000 for church or parish house at Fajardo; \$2,000 for renovation of buildings at Vieques; \$8,000 for rest home at Aibonito.

ANNOUNCEMENTS

CONCERNING SPEAKERS

FOR the convenience of those arranging missionary meetings, the following list of clergy and other missionary workers available as speakers is published.

When no address is given, requests for the services of the speakers should be addressed to the Right Reverend A. S. Lloyd, D.D., 281 Fourth Avenue, New York.

Church Missions House Staff

The president and secretaries of the Board are always ready to consider, and, so far as possible, respond to requests to speak upon the Church's general work at home and abroad. Address each officer personally at 281 Fourth Avenue, New York.

Secretaries of Provinces

II. Reverend John R. Harding, D.D., 550 West 157th Street, New York.

III. Reverend William C. Hicks, 1311 G Street, N.W., Washington, D. C.

IV. Reverend R. W. Patton, D.D., P. O. Box 845, Atlanta, Ga.

VI. Reverend C. C. Rollit, D.D., Saint Mark's Parish House, Minneapolis, Minn.

Africa

Miss M. S. Ridgely.

China

HANKOW

Reverend T. R. Ludlow.

Deaconess Edith Hart.

Deaconess Julia A. Clark.

Cuba

Bishop Hulse.

Japan

TOKYO

Reverend R. W. Andrews.

Reverend J. A. Welbourn.

The Philippines

Deaconess Hargreaves.

Work Among Negroes

Representing Saint Paul's School, Lawrenceville, Va.: Archdeacon Russell; Reverend Giles B. Cooke, Portsmouth, Va.

Representing Saint Augustine's School, Raleigh, N. C.: Reverend A. B. Hunter.

Representing missionary work in the diocese of South Carolina: Archdeacon Baskerville, Charleston, S. C.

CONCERNING MISSIONARIES

ALASKA

Sailed—On August 1st, S. S. *Princess Charlotte*, Rev. and Mrs. A. E. Butcher.

ANKING

Arrived—At San Francisco, July 19th, Reverend Amos Goddard and family.

Sailed—From San Francisco July 28th, S. S. *Shinyo Maru*, Sister Deborah Ruth. From Vancouver, August 16th, S. S. *Empress of Japan*, Miss A. L. Wharton.

CUBA

Arrived—At New York, July 25th, Reverend Charles W. Frazer.

HANKOW

Arrived—At Shanghai, June 11th, Mr. H. G. Nichols. At Vancouver, July 21st, Miss K. E. Phelps, Deaconess Hart.

Sailed—From Vancouver August 2nd, S. S. *Empress of Russia*, Deaconess G. Stewart, Miss V. Cox and Mr. J. A. Wilson, Jr. On the 16th, S. S. *Empress of Japan*, Reverend J. A. Muller.

KYOTO

Sailed—From San Francisco, August 22nd, S. S. *Korea Maru*, Dr. J. L. McSparran and family.

PORTO RICO

Sailed—Leaving St. Paul, Minn., August 21st, Miss L. J. Magnuson.

THE PHILIPPINES

Sailed—From Seattle, August 3rd, S. S. *Shidzuoka Maru*, Reverend R. T. McCutcheon and family.

SHANGHAI

Arrived—At Vancouver, July 23rd, Miss M. A. Bremer, Mrs. E. H. Thomson, Miss Annie Brown.

Sailed—From Vancouver, August 2nd, S. S. *Empress of Russia*, Dr. H. H. Morris and family. Miss A. B. Jordan, Miss Ellen Miller, Miss K. Putnam. On August 16th, S. S. *Empress of Japan*, Mr. and Mrs. C. F. Remer and Mr. J. R. Norton.

TOKYO

Sailed—From Yokohama, August 6th, S. S. *Siberia Maru*, Miss E. G. Newbold. On August 7th, for South Africa, en route for England, Miss F. M. Bristowe. From San Francisco, August 22nd, S. S. *Korea Maru*, Reverend and Mrs. C. H. Evans and the Misses Kinsley.

OUR LETTER BOX

Intimate and Informal Messages from the Field

Mr. Arthur Rugh, executive secretary of the student department of the Y. M. C. A. national committee in China, sends this letter:

I HOPE that the demands upon your space will not prevent a call to your readers to prayer for the autumn evangelistic campaign in China. This is a movement during the autumn of this year to bring into the Church large numbers of prepared groups of men in China, especially of the student and gentry classes. These men have been studying Christianity until they are able to make an intelligent decision for the Christian life, but have not yet done so.

Mr. Sherwood Eddy will give the months of November, December and January to this movement. Reverend Frank N. D. Buchman arrives in China in June to give seven months to it. Reverend Howard Walter, formerly of Hartford, more recently intimately connected with the forward evangelistic movement in India, will give some months to bringing to the workers in China the experience of the Indian movement. Mr. Brewer Eddy, secretary of the American Board, will spend the autumn in China and co-operate with the movement at a number of centers. Pastor Ding Li Mei, secretary of the Chinese Student Volunteer Movement, Mr. C. T. Wang, vice-chairman of the Senate, Mr. David Z. T. Yui, national secretary of the Young Men's Christian Association of China, Pastor Cheng Ching-yi of the China Continuation Committee will be other leaders in the movement.

There are many men in China, especially of the gentry and student classes, who are convinced of the truth of Christianity and are prepared

to accept it privately, but who have not yet been willing to join the Church and enlist in its service. For instance, in Tientsin there are more than 500 non-Christian students, studying in Bible classes which aim directly at their conversion. Peking has an equal number, including a number of members of Parliament and men of other government positions.

If this autumn evangelistic movement results in bringing into the Church and its service, as we believe it will, a large number of these men, it will mean the beginning of a new era in the history of Christianity in China. But there are difficulties in the way humanly insurmountable and impossible to put into language. I hope you can convince your readers that the movement, which is already under way, is a truly great conflict with infinitely vital issues at stake and that we need their help.



The Reverend George R. Hazard, of the diocese of New Hampshire, sends the following account of a series of special services. The general idea is one which many busy rectors will welcome:

WHITSUNDAY at Grace Church, Manchester, has come to have a new meaning. As we looked forward for the best way to give this great festival its distinctive value, it seemed appropriate to seek for inspiration in a better knowledge of the Church's work. So we wrote the Board of Missions to send us a speaker who could give us first-hand information. We asked, also, if it were possible, with the speaker, to procure lantern slides. The Board replied at once that the Reverend George A. Strong, rector emeritus of Christ

Church, New York, was available, and the services and meetings were arranged. At a nominal cost, we secured the loan of a portable moving-picture machine. The Woman's Guild gave curtains to darken the Parish House. Corporate Communion was arranged for the Woman's Auxiliary and the Men's Club at the early celebration. The session of the Sunday-school regularly held at nine-thirty was changed to four o'clock to be followed by the pictures. And a mass meeting for the older people was arranged for the evening. Letters were sent to every parishioner urging attendance and the notices were given for the three or four Sundays previous.

The Auxiliary and the Men's Club were well represented at the early service, but it was at noon-day that the largest attendance was registered. The church was filled with a representative congregation of our own people and we listened with delight and deep satisfaction to a most able and inspiring representation of the position of our Church in its work in the Far East.

Perhaps the most interesting part was that planned for the children at four o'clock. It was arranged to have the church choir unite with the Sunday-school choir in rendering the best possible service. The children, though the day was stormy, came in large numbers. The responses were hearty and the services short. After the benediction, the whole Sunday-school moved into the assembly hall in the Parish House, where they listened to a most interesting address illustrated by many beautiful pictures of the missions and the life of the children of China and Japan. After the lecture, there were two reels of most attractive moving-pictures. It was most inspiring to see the keen interest of all our children in the child life in the Far East.

Altogether it proved a remarkable day and Grace Church will long re-

member Whitsunday, 1917, with an especial joy and pride, for in it we have all come to a better knowledge of the wise and statesmanlike strategy of the Church in dealing with our great and glorious opportunity in the Far East.



The Reverend Wilfred A. Munday, of Anthony, Kansas, writes of conditions in the missionary district of Salina:

THE district of Salina has none of the romantic features usually associated with some of the other domestic districts.

One thing we lack, but it is the most important of all—communicants. The Church is pitifully weak here. In the territory covered by me—nearly 2,000 square miles—we have less than one hundred communicants. Protestantism surrounds us on all sides. Even Rome is weak. The suggestion has been made that the district be reunited with the diocese of Kansas, because the missionary administration does not seem to have produced adequate results, judging by statistics, but statistics do not tell the tale; and no one who has lived here and has known of the toil and the heartache and discouragement endured by our beloved late bishop and the priests who have worked with him could say that they have not borne fruit, even though the *Living Church Annual* does not show them. May I not appeal to you then most especially for your prayers? Your earnest prayers that the House of Bishops may be soon guided to select for us a bishop who will carry on the work so well begun by Bishop Griswold; for faithful priests who will be willing to give their lives to the work here, and who will be willing to encounter, not poverty, but what is worse, discouragement and hunger for souls; and for an increase in the number of those who will turn to the Church for their spiritual nutriment. So can you help the district of Salina as you can in no other way.

How Our Church Came to Our Country

XXIV. HOW OUR CHURCH CAME TO MONTANA, IDAHO AND UTAH

By Bishop Tuttle

IT came there in 1867. Its coming was the fruitage of thirty-two years of seed sowing.

I. Bishops Scott, Talbot and Randall

The first sower was Bishop George W. Doane. In the General Convention of 1835 in Philadelphia, he preached the Missionary sermon. Two principles he presented plainly and urged forcibly. One was, that the Church herself is the great Missionary Society, and that every baptized man, woman and child is a member thereof. The other was, that the bishop should be eminently the leader in missionary work; that he should be the one first sent, (the apostle), into a proposed missionary field. These principles were taken hold of and acted upon at once. In less than three weeks Jackson Kemper was consecrated to be the first missionary bishop, and was sent forth to the mission field of Missouri and Indiana.

The second sower was Bishop Scott. He was the eighth missionary bishop, consecrated in 1854. He came from Oregon over into Idaho in 1865 to visit Reverend Mr. Fackler who was a missionary in Boise City. He held services with him at Idaho City and Placerville, but fell ill and did not get down to Boise.

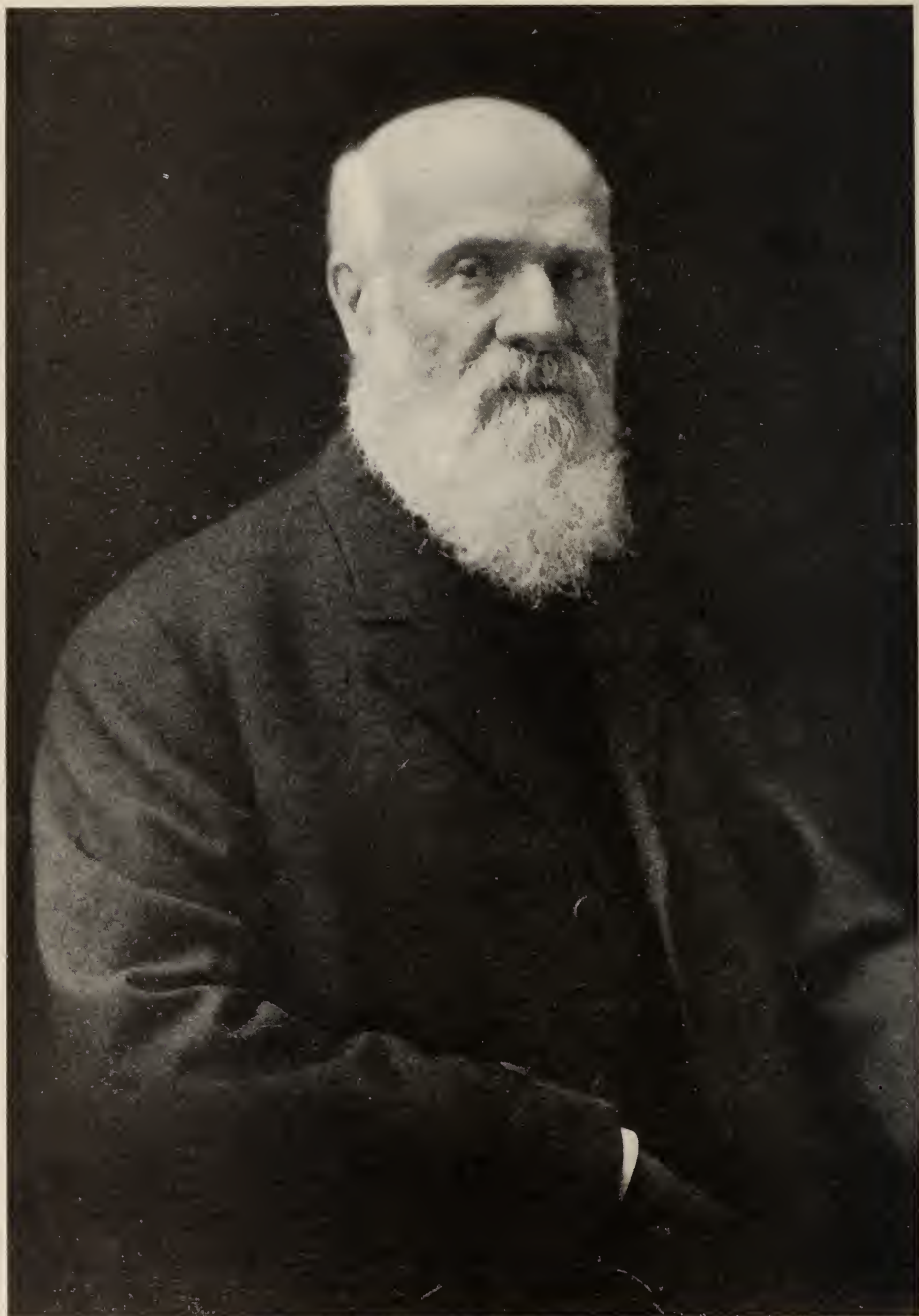
The third sower was Bishop Joseph C. Talbot. He was the tenth missionary bishop, consecrated in 1860. In twenty-five years we had consecrated ten missionary bishops. Bishop

Doane's second principle had been put into active and vigorous operation. Bishop Talbot's field was Nebraska, Dakota, Colorado, Montana, Idaho, Utah, Nevada, Arizona, New Mexico and Wyoming. For short, he was styled the bishop of all outdoors. I do not think he was ever in Montana or Idaho. He passed through Utah in the stage coach when going to and fro on a visitation of Nevada. But he held no services in the Mormon land.

The fourth sower was Bishop Randall. He was consecrated in 1865 and was the twelfth missionary bishop. I do not think he ever visited Montana or Idaho or Utah. But he put himself in communication with individual Churchmen in these territories, and with his Denver clergyman, the



BISHOP SCOTT



THE RIGHT REVEREND DANIEL SYLVESTER TUTTLE, D.D., D.C.L., LL.D.
Presiding Bishop of the Church



BISHOP RANDALL



BISHOP JOSEPH C. TALBOT



BISHOP TUTTLE

Reverend H. B. Hitchings, was particularly interested in planning for missionary work in Utah.

I may be pardoned for putting down here a humorous incident. Dr. Randall, when chosen bishop of Colorado, was a rector in the city of Boston. He was middle aged, and had need for a wig, and wore one. A young friend with artistic skill pictured a cartoon representing the first meeting of the bishop with the Indians of his field. One of their number, scalp loving and overbold, twists his fingers in the bishop's hair. The wig comes off in his hand. The immense astonishment depicted in the faces and mien of the group of savages over a scalp secured without a knife was most amusing, and made Boston merry for many a day.

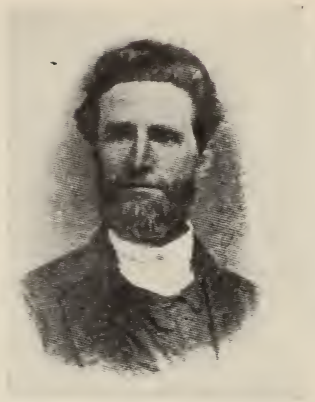
II. Mr. Fackler

The fifth sower was the Reverend Saint Michael Fackler. He was an Oregon missionary coming there from Missouri. In 1864 he went from Oregon up into Idaho and settled at Boise City. He stayed there two years and built the little frame church which the people insisted upon naming Saint Michael's. Early in 1867 he took passage by California and the Isthmus of Panama for a visit to "the States". In and about Panama and aboard ship

there was much cholera and fever. Pastor and friend and nurse he did assiduous duty. Then the disease struck him and he died and was buried at Key West. He was "a good man and full of the Holy Ghost and of faith."

Of all the sowers, Mr. Fackler was the only one who did local work in the field, and he for only two years. He showed wisdom in founding Church work in Boise. Idaho City, fifty miles distant, was near the rich placer mines and was a populous and prosperous town, and Boise was only a hamlet of cabins. His first thought was, "I ought to go to Idaho City and begin work there, because there are the people." His second and better thought was, "Boise is in the valley. The fruits and growths of the future will make it a permanent place. I'll stop and begin the work here." Time has vindicated the wisdom of his decision. To-day Boise is a flourishing city of thirty or fifty thousand people, and the capital of the state. Idaho City, in the mountains, is a decayed and deserted mining camp.

In another matter un wisdom was shown. He built the little church and he fed the little flock with pastoral care and love, but he laid no claim upon the milk of the flock. He contented himself with receiving the



THE REVEREND ST. MICHAEL FACKLER

stipend from the missionary society, and he did not ask the people for any salary. The mistake, however, could hardly be blamed upon him. There was need of a bishop there to claim and get for him some pay from the people that he could not well claim and get for himself. And there was no bishop. Bishop Doane's second principle had not yet gotten into an all-round application. But a mistake it was. Whoever will think the matter out will come to the conclusion that, among American people anyway, wherever missionary work is done, the people ministered to should be privileged to help support the minister. What costs nothing is little valued. And not to be giving for the every day support of religion is spiritually unwholesome.

III. *Bishop Tuttle in Montana, Idaho and Utah*

I was consecrated bishop, the missionary bishop of Montana with jurisdiction also in Idaho and Utah, in Trinity Chapel, New York City, on May 1, 1867. I was the fourteenth missionary bishop. About the same time, Mr. Fackler, busied to the last with unselfish care for others, died at Key West, Florida.

In my case, therefore, Bishop Doane's second principle was fol-

lowed to the very letter. Never had a clergyman of our Church before me set foot upon the soil of Montana. Bishop Talbot on his stage coach journey to Nevada had eaten a few meals in Utah and that was all. Once a clergyman of the Church of England had preached in the Mormon tabernacle at Salt Lake. He was the Reverend Mr. Sheepshank crossing the continent *en route* to his missionary field. He stayed over Sunday in Salt Lake City and Brigham Young invited him to preach in the tabernacle, and he did so. Subsequently he became the bishop of Norwich in England. Nothing came of the tabernacle sermon except that Brigham made some fun over it before "the saints" on the next Sunday afternoon.

So nothing whatever of missionary work had been done either in Montana or Utah, and the one worker who had done something in Idaho was dead in Florida. It was to be clearly a case of bishop first in the field.

Yet I was not first of all. Reverend George W. Foote, a brother of Mrs. Tuttle, and Reverend T. W. Haskins, a young deacon, a close friend of Mr. Foote, had left New York together on April fifth, and had reached Salt Lake City, the one on the third and the other on the fourth of May, while I did not reach there until July second.

They set themselves to work promptly and earnestly. A Sunday-school of fifty was ready at their hands and was turned over to them. This Sunday-school had been started under the Reverend Mr. McLeod, a Congregational chaplain stationed at Camp Douglas, an army post two or three miles from the town. The superintendent was Major Hempstead, a Gentile lawyer. Mr. McLeod had gone east in 1866, and he did not come back. The Sunday-school met in Independence Hall which had been erected by the Gentile citizens of Salt Lake, many of them Jews. By a

strange nomenclature, the Jews of Utah are all "Gentiles". Mr. Foote began the regular services of the Prayer Book in Independence Hall in May, 1867, and never has Salt Lake seen a Sunday since when they have been omitted.

On July first, the day before my arrival, a day school was opened with sixteen scholars. For twenty-five years Saint Mark's School kept steadily open and it educated thousands of the future citizens of Utah.

In the main I am not in favor of setting up Church schools in our midst. An American atmosphere and a democratic wholesomeness pervade our public schools, in an admirable way. We should be content that the details of religion be taught in our Sunday-schools and our homes. But we found in Utah no good public schools, in fact, almost no schools whatever. It seemed incumbent on us to help to supply the great lack, by opening parish schools. The universal testimony is that our schools did great good. Now, the public schools of Utah are really among the best in the United States. Our parish schools are not needed. We are proud of the public schools and humbly grateful that we helped in early days to set the pace and standard of them in several of the Mormon towns, and our Saint Mark's Hospital is a like example set in early days.

Mr. Foote had served under Dr. Alexander Vinton in Saint Mark's in the Bowery, New York City. Mr. Haskins was the nephew of the famous pastor, Dr. Haskins, of Williamsburg (or East Brooklyn), New York. So the two named the baby mission Saint Mark's before I got there.

Our Utah work, as every one knows, is a peculiar work. In doing it there has been no nurturing of hate, and no breaking of the bonds of reasonable neighborliness and good will. Today we have four churches in Salt Lake City, a bishop and fifteen clergy in the state; in spite of the overwhelming

number of Mormons, one out of every 281 of the inhabitants of the state is a communicant of our Church, while in the state of Missouri we are not much ahead—one in 251.

Into Montana I entered on July 18, 1867, in the midst of a snowstorm—a rather cold welcome extended to its bishop, I thought. The Reverend E. N. Goddard was with me. On Sunday, July twenty-first, at Virginia City, the capital, we held the first Prayer Book services of the state (or the territory, as it was then). In a fortnight we went over to Helena. After staying two Sundays I left Mr. Goddard to begin missionary work there, and I went back to Virginia City. The month of October I spent in Idaho, then came back to Virginia City and stayed there for the winter and spring of 1867-1868.

That winter, lived in my log cabin, was an education to me. To learn to know the miners and to discern the wholesomeness and helpfulness and kindness and goodness hidden under their wildness and wickedness; to visit the sick and sad and to see their tears and to receive their thanks and to guide their prayers; to find almost human companionship and sympathy in my cat Dick in the loneliness that would beset me; and to gather funds and build a little church, the first one in Montana, and to enter it with every bill settled and not one cent in debt—these were my experiences and they were indeed nothing less than a most valuable education.

So came our Church to Montana, and it has stayed there and grown there and uplifted its head in strength and vigor there. One out of every ninety-three of the population of Montana is a communicant of our Church. This is a percentage almost three times stronger than that of the state of Missouri. Dear old Montana! I was named for her fifty years ago. There are loving deeps in which she is held in tender and sacred memory.



BISHOP ETHELBERT TALBOT

Into Idaho I entered first October 12, 1867 (except that in going to Montana the stage route took us through a part of Idaho). Here not only had Mr. Fackler and Bishop Scott preceded me, but Mr. Miller was ahead of me. The Reverend G. D. B. Miller was pastor of the parish, adjoining mine in Otsego County, New York, when I was chosen bishop. He said he would go west with me. Just before we started he married the sister of Mrs. Tuttle. He and Mr. Goddard and the wife of the Reverend G. W. Foote and Mrs. Tuttle's youngest sister, Sarah (now Mrs. White), were with me to enter Salt Lake City, July 2, 1867. From there Mr. Miller went on to Boise City and took charge of Saint Michael's Church. So he had been pastor there for more than three months when I arrived in October. He stayed in Boise six years, a pastor greatly beloved. He started and sustained a parish school. For part of the time, Reverend Henry L. Foote, his brother-in-law, was his helper. The evangelization of all Central Idaho, including Boise Basin (Idaho City, etc.) the Owyhee Country (Silver City, etc.) and Boise Valley, was largely the work of Mr. Miller. In 1873 he went as a missionary to Japan for three years. Then he returned to me and became the honored and be-

loved head of Saint Mark's School, Salt Lake City, and when I came to Missouri, he followed after me, and died the rector of a church in the suburbs of Saint Louis. Save for the Japan sojourn he was by my side for forty-five years and more, a devoted brother and most efficient helper. My heart keeps steady step with my grateful and loving memory of him.

Southern Idaho was filled almost entirely with a Mormon population. Northern Idaho has its closest affiliations with Oregon; and up to 1880, when I was relieved of Montana, Bishop Morris made visitations for me, and the Reverend Dr. Nevius did the missionary work in Northern Idaho.

Nevertheless, Idaho has lived Church-wise and grown, and now has one communicant for every 151 of her population, being behind Montana in numerical Church strength, but quite ahead of Utah or Missouri.

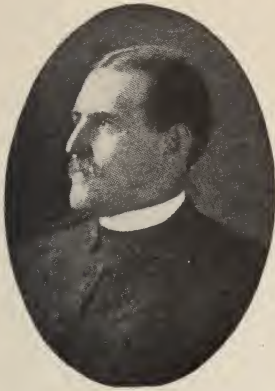
For thirteen years I had charge of Montana, Utah and Idaho; then for six years and more of Utah and Idaho, that pioneer hero, Bishop Brewer, coming in to take Montana. Then I turned away eastward, coming to Missouri thirty-one years ago.

Eight bishops have served in the goodly heritage of Montana, Utah and Idaho. Three are dead, Brewer, Leonard, Spalding. Three are in the field, Funsten, Faber, Jones. Two are out—Tuttle and Talbot—lovers, but not possessors. If the eight could be together their clear singing in unison would be, "The lot is fallen unto us in a fair ground; yea, we have a goodly heritage."

IV. "Two Words"

One of the eight, in closing this final article of the series on "How Our Church Came to Our Country", asks to add two words, because they are words of cheer and comfort.

The first word tells of how men spring forward to the help of the



BISHOP FUNSTEN
Idaho



BISHOP FABER
Montana



BISHOP JONES
Utah

Church to fill vacancies as they arise. Eight young men, all of them, except one from our schools in Utah, became ministers—C. G. Davis, S. Unsworth, F. W. Crook, L. Eilberson, F. Norris, J. W. Higson, W. Houghton, J. Hyslop. There may be others whom I do not recall. Two are dead, Davis and Houghton. The others are in active duty.

The second word tells how money has come forth steadily, helpfully and generously for missionary work. I write in my summer cottage away from my books and accounts. But without whipping my memory to any extreme degree I recall how as much as three hundred and fifty thousand dollars were put into my hands as "specials" when I was missionary bishop, and what some of them were:

Forty dollars per year for scholarships in our Saint Mark's School, Salt Lake, and our Ogden and Logan and Plain City Schools from hundreds of Sunday-schools, and men and women (specially women) throughout the East.

Twenty-five thousand dollars from the Misses Mount, New York City, to build Saint Paul's Church and rectory, Salt Lake, and the rectory at Ogden.

Twelve thousand dollars from the Hamersley family, New York City, to build the Church of the Good Shepherd, Ogden.

A house and lot, valued at one thousand five hundred dollars for a rectory at Virginia City, Montana, from Mr. Gamble, a Presbyterian.

One thousand five hundred dollars for the Church of the Good Samaritan, Corinne, Utah, from Mrs. Robert Minturn of New York City.

Five hundred dollars toward building the Church of the Holy Spirit, Missoula, Montana, from Mr. Elbridge T. Gerry of New York City.

One thousand dollars once and again, and one thousand five hundred dollars specially to buy the "old tannery" in Ogden, from Mr. John D. Wolfe of New York City.

Five hundred dollars for endowment of a scholarship in Saint Mark's School, Salt Lake, from Mrs. Mary J. Bradford of Cleveland, Ohio.

Five thousand dollars for help in building Saint Mark's Cathedral, Salt Lake, from Mrs. W. Welsh of Philadelphia.

Two hundred and fifty dollars for a bishop's chair for Saint Mark's Cathedral, from Mr. H. O. Moss of New Berlin, New York.

One thousand dollars for the altar window in Saint Mark's Cathedral, Salt Lake, and another one thousand dollars to help build Saint James's Church, Deer Lodge, Montana, from Batavia, New York, in memory of the Reverend Morelle Fowler.

One thousand dollars from Admiral Selfridge of the U. S. Navy, for a fund for Saint Mark's Cathedral, the proceeds to be given to the poor.

Fifty thousand dollars in later years to Christ Church Cathedral, Saint Louis, Missouri, from Mr. Charles D. McLure, a Montana miner.

How kind and generous Church folk have been!

"O, that men would therefore praise the Lord for His goodness; and declare the wonders that He doeth for the children of men!"

CLASS WORK ON "HOW OUR CHURCH CAME TO MONTANA, IDAHO AND UTAH"

PREPARATION FOR THE LESSON

BISHOP Tuttle's *Reminiscences of a Missionary Bishop* will give the best preparation for the teaching of the lesson as there is so much of personal interest therein. Refresh your memory as to the details of the "apportionment" and learn the latest figures as to the standing of your own parish and diocese. (Your rector can give you this information.) The Board of Missions publishes some leaflets dealing with the subject of the apportionment. If you need any of these, they will be sent, postpaid, upon request. Address the Literature Department, 281 Fourth Avenue, New York City.

THE FIRST FIVE MINUTES

Bring out some of these facts: Montana contains 146,201 square miles, was made a state in 1889 and a diocese in 1904. Idaho contains 83,354 square miles, was made a state in 1890 and a separate missionary district in 1907. Utah contains 82,184 square miles, was made a state in 1896 and a separate missionary district in 1907. Bring out the contrast in equipment of men and means today (see any Church almanac) as compared with the field when Bishop Tuttle was sent to care for it all! Mention Bishop Brewer of Montana and the fact that he was the wise founder of the apportionment.

TEACHING THE LESSON

I. Bishops Scott, Talbot and Randall.

1. What points did Bishop Doane emphasize in his sermon at the General Convention in Philadelphia in 1835?
2. Who was the first missionary bishop sent out by our Church?
3. Tell what you can of the bishops who visited Montana, Idaho and Utah before 1867.

II. Mr. Fackler.

1. Tell what you can of Mr. Fackler's work in Idaho.
2. Where else have we studied about his work? (See *THE SPIRIT OF MISSIONS*, March, 1917, page 197.)

III. Bishop Tuttle in Montana, Idaho and Utah.

1. In what year was Bishop Tuttle consecrated bishop?
2. Tell of his first winter in Montana.
3. What other incidents of those early days can you mention?
4. Who is the present bishop of Montana? Idaho? Utah?

IV. "Two Words".

1. What "two words" does Bishop Tuttle add?
2. In what way is it possible for even girls and boys to give their lives to Church work?
3. What gifts of money may the children of the Church make to help extend the Kingdom of God?
4. How many boys in your parish are going to study for the ministry?

THE WOMAN'S AUXILIARY

TO THE BOARD OF MISSIONS



A WINTER VIEW OF VALLE CRUCIS

THE VALE OF THE CROSS

By Lucy A. Fitch

D OUBTLESS many readers of THE SPIRIT OF MISSIONS spend some time each winter in the South, and perhaps only a few of them have thought that a very interesting feature of such a trip might be a visit to some of our mission stations. Visitors at Aiken, South Carolina, or Augusta, Georgia, are only half an hour's ride by trolley from the mission among the mill workers at Graniteville, South Carolina, so ably and efficiently carried on by the Reverend J. H. Taylor and Deaconess Sands, and we can bear witness to the fact that a cordial welcome awaits the visitor there. Before starting south, we had

made our plans to return by way of Asheville, and as the Valle Crucis Industrial School was one of our objective points, we had written to Miss Horner, the principal, asking for information as to routes and a lodging place. This query was answered by a most cordial invitation to stay at the school and see it at first hand, an invitation which we gladly accepted.

We reached Valle Crucis at night, and our trip there was, to say the least, novel. We know now that the least desirable time to go, as far as one's personal comfort is concerned, is in the first three months of the year, because the roads are so muddy.



FEEDING THE CHICKENS

After spending the night in Johnson City, Tennessee, we left the next morning on the narrow gauge road for Shulls Mills, North Carolina, an all day trip. The scenery from Johnson City to Cranberry, is beautiful, with grand mountains and a wonderful gorge, and the train is quite as comfortable as the average accommodation train. At Cranberry we changed to the new road, which had been running only two months and is chiefly for lumber and incidentally for passengers. The one passenger car had been a baggage car, and was now partitioned into two parts, in one of which a few seats had been placed. The train sauntered leisurely along through the woods, making frequent and lengthy stops, in one case so lengthy that our curiosity was aroused to inquire the cause, and we were told that the engine had gone off on a siding to pull out some lumber cars which were stuck, and that it would probably return in three-quarters of an hour. At another point a delay of half an hour was explained by a landslide on the track. We reached Shulls Mills at seven in the evening, and were met by a good driver with a comfortable survey, sent to meet us by Miss Horner. A drive of six miles followed, the horses obliged to walk all the way over a rough road with mud to the hubs, and with a steep hill on one side and a sheer drop to the river on the other;

but the warm welcome which we received when we reached the school fully made up for all the inconvenience of the trip.

The school is housed in two buildings, Auxiliary Hall, which was built from a part of the United Offering of 1901, and Auchmuty Hall, the gift of a generous friend. This latter building is of hollow cement blocks, with the blocks left uncovered on the inside, which is very effective. The partitions and woodwork are of Southern pine, finished without varnish, and with beautiful grain. Bishop Horner has utilized the mountain streams to furnish electricity for the whole plant, and there is running water and steam heat in both buildings. Auchmuty Hall is well arranged. In the center of the first floor is a square hall with a large open fireplace. Opening to the left is a small living room with the library beyond, well equipped by the Church Periodical Club. To the right is the school chapel, where prayers are said three times daily. The rest of the first floor, the second floor and part of the third consist of bedrooms and bathrooms for girls and teachers. In some rooms are two girls, in others four, and the order in which the rooms are kept is a credit to the girls and the matron. On the third floor are a small hall for study, a sewing room, and a storeroom where supplies from the Auxiliary boxes are kept. The



SOME OF OUR FRIENDS

girls wear for their work the gingham dresses and aprons supplied by the Auxiliary branches, and their appearance is neat and attractive. Cleanliness is one of the most striking characteristics of the place, and one thing that impressed us especially was the efficiency of the younger girls in the household work. Girls of nine and ten make excellent waitresses, and even younger ones clean the floors and dust and sweep very neatly. At present, only girls are received in the boarding department, small boys coming to the day school, but Bishop Horner plans to add a boys' dormitory and open the school for boy boarders. This year there are thirty-eight boarders, and several more could be accommodated if more scholarships of one hundred dollars each could be secured.

The second building, Auxiliary Hall, is of wood, and in it on the lower floor are the class rooms, one room being used as a sales room where, each week, the mountain women come to buy second-hand clothing furnished by the Auxiliary boxes. Up-stairs are the kitchen and a large hall where most excellent and wholesome meals are prepared and served by the girls, under the direction of the domestic science teacher. Every month the girls have a change of work, so that they learn cooking, laundering, sewing and other necessary household duties. Entertainments also are given in this hall, and with the help of the people in the neighborhood money has been collected for a moving picture apparatus which is used here every week. People outside the school pay a small admission fee, so that a little is cleared above expenses.

Near the school are several mountain cabins, and we were taken to some of the homes from which the pupils of the school come. We saw the old fashioned one-room log cabin, and the more modern three-room cabin, but



READY FOR WORK

the latter, while more commodious, is not so warm in winter weather. Wherever we called, we were received most cordially, and it was quite evident that any guest of the school would be welcomed with true mountain hospitality. The community interest at the school is strong and each teacher has four or five families whom she visits frequently, and the school nurse, a United Offering worker, goes about in the neighborhood to see those who need her help. The teachers teach in the Sunday-school of the little mission near by, where the Reverend Floyd W. Tomkins, Jr., is in charge. One of the things which Mr. Tomkins has done for the mountain women is to develop their skill in making bed spreads from factory cloth, on which various designs are embroidered in French knots. The work is very effective, and the workers are now organized, and are getting good prices for their spreads.



BRINGING THE COWS HOME

Bishop Horner's aim for the school is to make it as nearly self-supporting as possible, through the farm and the industries which he is gradually introducing. The land includes about five hundred acres, most of it too hilly for tilling for the regular farm crops, but finely suited to the raising of apples. A large orchard is now in bearing, and this past year the crop yielded about four thousand bushels of selected fruit, with two thousand "culls". The farm is under the direction of a trained man, graduate of an agricultural college, who has various men helpers from the neighborhood, but the sorting and packing of the apples are done by the girls, under careful supervision. The "culled" apples are used on the school table, and are a great help in providing simple, wholesome food through the winter, and a cold storage room makes it possible to keep all the fruit in excellent condition until it is shipped.

The dairy is another source of training. A fine herd of Jersey cows is owned, and a cow barn, with concrete floor and a silo, is nearly ready for use. Milk and butter for the school are provided, and some butter is sold. The girls help with the milking, and

also with the cream separating and butter making. In the new barn, space is provided for doubling the present herd, and cheesemaking is to be added as a new industry, special rooms for it being now constructed. Some of the milk for this will be brought in from the small farms nearby, and so the community will be benefited. The poultry yard contains eight hundred White Leghorns, and is under the supervision of a former student, with the girls as her assistants, and eggs are marketed in Asheville, Philadelphia and sometimes in New York. Here again, the "culls" are available for the school table.

The school property includes a saw mill, where the lumber for the buildings has been prepared, and where some of the simpler tables for the school rooms and the altar and cross for the chapel, were made. The power house provides electricity not only for lighting, but for use in many ways about the farm, and at very slight expense now that the plant has been installed. The corn for the silo is cut and packed by electricity, the water for washing utensils used in the dairy is heated on an electric heater, an electric baker is used in the kitchen, and an electric mangle in the laundry. The laundry is in the basement of Auchmunty Hall, and is superintended by a last year's student, the work being done mostly by the girls themselves. In this basement, too, are the boilers which provide the steam heat for the buildings and the hot water for the bathrooms. The abundance of pure mountain water is a tremendous help in teaching that cleanliness is next to godliness.

A day's program at the school may be of interest. The rising bell rings at six o'clock, at half-past six a second bell calls to the household duties which are to be done before breakfast, at a quarter after seven comes the bell for prayers, then follow roll call and breakfast. School begins at

nine, the course including simple instruction through the eighth grade. The school rooms are light and pleasant, equipped with pictures, etc., by the Church Periodical Club, and the teachers are able and enthusiastic women. In the course are included Bible instruction once a week for each grade, physical training, sewing, basketry, sight reading in music, as the mountain people are very fond of singing, and, for a few, piano lessons. Noonday prayers are said at twelve, followed by dinner, and the school sessions continue until two. The industrial work—dairy, poultry, laundry—is done for the most part in the afternoon. A school hour follows, the teachers often reading aloud to the girls. Supper is at half-past six, then a study hour, prayers following, and lights are out at half-past nine. On Saturday evenings there is usually an entertainment, which at the time of our visit took the form of a Washington's Birthday celebration, the girls

speaking, reading, singing songs, giving a hatchet drill, and so on. Sunday evenings the school invites all those who attend the mission chapel and the people in the neighborhood to come in for a cup of tea, after which there is a song service, in which all join with very evident pleasure. The school holiday is on Monday, but it is a busy day for all, as it is the time for laundry work, mending and such extra duties. The term closes in May, and during the vacation the dormitory is used as a boarding house, and some of the older girls remain to work and so earn a little to help them through the next school year.

This account can give only a very faint idea of the keen interest which we had in every moment of our stay. We wish that every member of the Auxiliary might visit this school in the beautiful "Vale of the Cross" and see what a privilege it is to have a hand in helping it.

THE PROCESSION IN THE MID-WEST COMPLETED

THE whole Auxiliary would expect of the Chicago branch careful preparation for and a goodly observance of their week of prayer. A committee of seventeen met a fortnight in advance, and at their request the subject of the Pilgrimage was made a part of the order of business of the diocesan convention in the following week. The Pilgrimage week was also the time of Registration, and the thoughts of the committee and all who took part were naturally turned to our national needs and claims, and from the first meeting of the committee it was suggested to include the men of the diocese in all plans made.

In at least nine parishes a day's continuous intercession was held; one rec-

tor kept "the Way of the Cross" during his quiet hour; in a parish of working people three evening services were held, using the intercessions set forth by the bishop of the diocese. The observance on Tuesday (Registration Day) in one parish was doubtless similar to that in others. At 7 a. m. (the hour of registration) the chimes rang the "call to arms", followed by the *Star Spangled Banner* and *America*. At 7.15 there was the celebration of the Holy Communion—"in reality a dedication service." The week closed with a great service at the cathedral, with over five hundred men and women present. "It was a beautiful and impressive experience," writes the chairman of the committee.

"I believe that all through this diocese it has been a time of fellowship and co-operation, in which we have come nearer the realization that no one may live for self alone, but 'each for all and all for each.'"

The coming of Michigan City's week of prayer found one officer of the branch a patient in Saint Luke's Hospital, Chicago, whence she sent a pencilled note: "It is wonderfully beautiful to have our turn come to step in line with the hundreds of other faithful Churchwomen. That I might have my share in the great offering, I asked the hospital chaplain if he would be good enough to bring the Blessed Sacrament to me this morning. He came directly from the seven o'clock service in the chapel. As I lay in bed and took my part in the service and offered the intercessions of the Auxiliary, it seemed as though that service were but a part of a great, magnificent whole, a tiny part in God's great plan. As the last words of the benediction were said the chimes of Grace Church began ringing the Doxology, which left a peace that has lasted all day."

The archdeacon of Michigan City conducted three quiet days and held quiet hours at two other places. The call to the Pilgrimage closed with the words: "If you are not a member of the Auxiliary, *enlist now*," and one result of the week was the gaining of new members.

In Indianapolis a veritable preaching mission was held, the clergy being greatly interested, and doing much in careful and prayerful preparation. On the Sunday, the clergy of the city all preached on "Prayer in the Christian Life", and on each succeeding day in church after church of the six parish churches of Indianapolis the Holy Communion was celebrated, and sermons were preached on "The Nature of Prayer", "The Necessity of Prayer", "The Conditions of Prayer", "Mental Prayer or Meditation",

"Prayer, Private and Public", "Prayer and Missions".

The report from this diocese tells us:

"It was feared that the hour selected might limit the attendance, but a goodly number of practically the same faithful women representing every parish kept the Pilgrimage day by day, the service seeming to grow richer and more precious as the week advanced. The president of the branch, though living at such a distance as required her to take a six o'clock train each morning, was never absent.

"Thursday was Flag Day, and the subject was 'Mental Prayer or Meditation'. The preacher said he would not make a gap in the sequence of thought by conforming to the spirit of the day, but the patriotism of the congregation found vent in singing *God Bless Our Native Land* and hymn 197. Saint Barnabas's Day falling in the week, the hymn sung then to many hearing it for the first time seemed especially relevant:

And all true helpers, patient, kind and skilful,
Who shed Thy light across our darkened earth,
Counsel the doubting, and restrain the wilful,
Soothe the sick bed, and share the children's mirth."

The bishop of Springfield, newly come to the diocese, sent out a letter to his people, together with the message of the Auxiliary's committee. Three hundred and fifty women joined in the Corporate Communion, and special services were held in sixteen parishes of the diocese. At one place, without a rector, a service conducted by the women was held in the home of an invalid member, and similar services were held in other such places. In one town the church bell rang daily at noon to remind the women of their prayers. At the state university town the chaplain stayed a week after the close of the university, in order to conduct the special services.

"Such efforts resulted in much good. The united petitions have brought the people into closer fellowship. The prayers for the bishop and his undertakings for the good of the diocese have led to a closer union of people and bishop. The lifting up of the hearts of the people in this diocese in the chain of prayer reaching across our land has increased the confidence of the people in the work of the Church and in the part the Church of God is taking in this national crisis. And while the Pilgrimage goes on, the prayers of the people will follow, and when the Corporate Communion is observed next Advent in every parish more than three hundred and fifty of the faithful women of the diocese will partake."

Four months before Springfield's week, one of their vice-presidents, active for nearly twenty-five years in the Auxiliary work of the diocese, was taken from them by death. A friend wrote of her: "If she had an enemy, if there was any one who did not wish her all good things, no one knew it. She prayed without ceasing and worked with such Heaven-born tact and grace." No one who remembers Mrs. Hayner and her unflinching love and zeal can doubt that she, too, had her part in bringing these blessings upon Springfield's week of prayer.

Quincy's special contribution towards the Pilgrimage naturally partook of the spirit which had led the bishop of the diocese to follow the fortunes of his regiment—the Fifth Illinois—of which he is chaplain, and it surely was interesting that this special week and that for the \$100,000,000 for the Red Cross should coincide. In a "War Time Pastoral" sent out by one rector, the writer says:

"There are two important accompaniments of prayer overlooked, to which attention should be brought. In Old Testament days as well as in these of the New, the Christian, fasting has always been coupled with

prayer. . . . It is not too late to correct this oversight. . . . Then when you ask of God it is seemly to offer Him a gift. Would it not be a worthy closing of the year's Pilgrimage of Prayer to make a great thank offering to accompany it, and then it may be said of you as to the saint of old, who gave much alms and prayed to God always, 'Thy prayers and thine alms are come up for a memorial before God.' Because God loves you He gives you this opportunity to show what a Christian nation at war is like and to give of this world's goods freely, frequently and faithfully. Will you not see to it that you heed His call!"

A PRAYER

(From Chicago)

For Those Who Suffer and Are Destitute

O GOD, gracious and merciful, full of compassion and of great kindness, we beseech Thee of Thy goodness to look upon all who at this time are poor, afflicted, sick, wounded, or bereaved. Comfort them in all their troubles with the sweetness of Thy Holy Spirit; uphold them with Thy sure promises; fill their souls with the knowledge of Thy love; turn their sufferings into blessings, and for their affliction give them a far more exceeding weight of glory; through Thy dear Son, who lived and died and rose again that we might have life, Jesus Christ our Lord. *Amen.*

IN SEPTEMBER

September 2-8, Arizona, Utah and Idaho.

September 9-15, Spokane, Eastern Oregon and Nevada.

September 16-22, Los Angeles.

September 23-29, California.

September 30-October 6, San Joaquin and Sacramento.

Let us pray for these dioceses and missionary districts during their weeks of prayer.

OUR JUNIORS' ASTIR

CHRISTMAS TREES IN CHICAGO

By Marian Pyott Easton

OUR annual meeting, at Evanston, is over. It was just about perfect. We met in an old stone church, with the sun streaming in, lots of candles, white flowers, choir boys and music—quite a festive service. Then we had condensed reports of the Junior work in all departments, and a general chat before luncheon.

Then we had the tree. First we sang *O Come, All Ye Faithful*, then we had the roll call, each delegation coming forward with full arms. Absent ones mailed their gifts, and one Sunday-school mailed a check for the candy and its transportation.

After a picture talk on Alaskan work by Miss VanSchaick, we all

inspected the gifts, and scattered. Such a nice day!

On Whitsunday I went down to Saint Paul's to see the tree for Nenana. It was in front of the lectern at the choir rail, brilliantly lighted up, all day. There were two clothes-baskets of gifts, lots of warm clothing, as the lists furnished called for, and a big birthday offering for Alaska. For Ketchikan there was the annual baby outfit, sent in memory of a Sunday-school worker. The rector goes to Alaska next month, and will report on our missions there.

Next week another tree, for Honolulu and Anking, will be held, at Oak Park.

THE CONQUERORS AT BOULDER

By Clara Manderson

WE are going to present *How Our Church Came to This Country*. We shall have a crucifer, and a large girl will take the part of "Mother Church". We will begin with the founding of the Church at Jamestown and then come right down to the Church at the present day. One girl will take the part of "Church girl", then others will represent "Indian Missions", bringing a small child in costume from that field; "Colored Missions", with a real, live colored child; "Domestic Missions" and "Diocesan Missions". There will also be Bishop Rowe of Alaska, in Eskimo costume. Each girl will have a banner, with the name of the mission she represents, and she will come to "Mother Church" with a

short piece of interesting news from her particular field. "Diocesan Missions" will tell of the work in Colorado, and then appeal to the whole Sunday-school to join our missionary band. The rector will make an earnest appeal to the children, telling them that this call really comes from our dear Lord Himself, and will ask how many are willing to answer it. Then will come the hymn, *Jesus Calls Us*. At the end will come another girl with a banner for missions everywhere, with the text "Go ye into all the world", and then the whole Sunday-school will go around the church, singing *Onward, Christian Soldiers*. The girls are each earnestly praying for God's blessing on their undertaking and for her own particular part in it.

ACKNOWLEDGMENT OF OFFERINGS

TO APPLY ON THE APPORTIONMENT AND AID THE BOARD IN MEETING ITS APPROPRIATION

Offerings are asked to sustain missions in thirty-three missionary districts in the United States and possessions, Africa, China, Japan, Brazil, Haiti, Mexico and Cuba and in the Canal Zone; in thirty-nine dioceses, including missions to the Indians and to the negroes; to pay the salaries of thirty-two bishops, and stipends to about 2,548 missionary workers, domestic and foreign; also two general missionaries to the Swedes and two missionaries among deaf mutes in the Middle West; and to support schools, hospitals and orphanages.

With all the remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Gordon King, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York.

Remittances in Bank Notes are not safe unless sent in Registered Letters.

The Treasurer of the Board of Missions acknowledges the receipt of the following from October 1st, 1916, to August 1st, 1917

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to August 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to August 1st, 1917
PROVINCE I.			PROVINCE IV.		
Connecticut	\$57,445	\$40,054.46	Alabama	\$8,604	\$3,126.91
Maine	4,692	2,088.74	Atlanta	5,614	3,180.00
Massachusetts	83,717	62,579.38	East Carolina	4,158	7,082.82
New Hampshire	6,411	4,351.89	Florida	4,948	3,312.89
Rhode Island	23,398	19,315.22	Georgia	4,607	3,298.80
Vermont	5,400	4,154.46	Kentucky	8,146	5,134.80
W. Massachusetts	15,285	13,159.91	Lexington	2,597	2,171.34
	\$196,248	\$145,704.06	Louisiana	8,494	4,311.86
PROVINCE II.			Mississippi	5,513	3,088.83
Albany	\$28,115	\$14,391.06	North Carolina	7,192	5,820.96
Central New York	25,535	13,683.69	South Carolina	9,195	9,008.18
Long Island	63,474	24,659.84	Tennessee	8,873	4,736.53
Newark	45,356	40,968.25	Asheville	2,461	1,600.25
New Jersey	32,589	20,127.15	Southern Florida	2,400	2,159.62
New York	279,468	177,770.32		\$82,802	\$58,033.79
W. New York	29,796	15,462.66			
Porto Rico	144	246.97			
	\$504,477	\$307,309.94	PROVINCE V.		
PROVINCE III.			Chicago	\$47,943	\$21,016.79
Bethlehem	\$21,642	\$16,085.42	Fond du Lac	3,873	2,627.68
Delaware	5,182	5,032.74	Indianapolis	4,765	2,521.54
Easton	3,097	2,057.67	Marquette	2,555	1,629.88
Erie	7,071	3,480.25	Michigan	17,898	13,883.96
Harrisburg	11,407	5,102.85	Michigan City	2,571	1,453.47
Maryland	34,454	22,620.07	Milwaukee	10,957	4,055.06
Pennsylvania	143,704	119,162.44	Ohio	24,617	14,926.51
Pittsburgh	26,119	17,503.74	Quincy	2,990	1,748.40
Southern Virginia	20,422	14,223.00	Southern Ohio	16,345	11,299.46
Virginia	15,618	17,688.56	Springfield	3,890	1,186.92
Washington	25,523	16,973.34	W. Michigan	6,845	3,928.16
W. Virginia	6,900	5,605.18			
	\$321,139	\$245,535.26		\$145,249	\$80,277.83

DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to August 1st, 1917	DIOCESE OR MISSIONARY DISTRICT	Apportionment For Domestic and Foreign Missions October 1st, 1916, to November 1st, 1917	Amount received from October 1st, 1916, to August 1st, 1917
PROVINCE VI.			PROVINCE VIII.		
Colorado	\$9,560	\$4,396.32	California	\$13,113	\$5,076.69
Duluth	3,525	1,948.73	Los Angeles	15,416	9,560.03
Iowa	8,375	2,753.87	Olympia	5,434	1,864.17
Minnesota	16,450	7,432.19	Oregon	4,052	1,285.32
Montana	5,035	3,967.08	Sacramento	2,487	1,017.02
Nebraska	4,127	1,676.75	Alaska	926	205.69
North Dakota	2,166	1,847.93	Arizona	1,305	1,484.90
South Dakota	3,358	2,932.34	Eastern Oregon	692	282.98
Western Colorado	635	426.13	Honolulu	1,857	2,852.21
Western Nebraska	1,496	999.70	Idaho	2,226	1,736.63
Wyoming	2,425	740.99	Nevada	755	588.03
	\$57,152	\$29,122.03	San Joaquin	1,367	993.73
			Spokane	2,571	1,134.62
			Philippines	445	.....
			Utah	1,008	681.89
				\$53,654	\$28,763.91
PROVINCE VII.			Anking .....	.....	\$7.50
Arkansas	\$3,386	\$1,939.27	Brazil	\$223	6.60
Dallas	3,521	1,730.71	Canal Zone	179	205.15
Kansas	4,596	1,786.64	Cuba	746	644.64
Missouri	14,168	8,625.36	Hankow .....	.....	19.21
Texas	7,794	5,737.47	Kyoto .....	.....	.....
West Missouri	5,897	2,662.32	Liberia	374	500.00
West Texas	2,410	2,119.43	Mexico	374	8.46
Eastern Oklahoma	1,277	1,227.41	Shanghai .....	.....	26.00
New Mexico	1,122	1,178.79	Tokyo .....	.....	251.00
North Texas	791	929.28	European Churches	1,490	542.51
Oklahoma	1,106	832.87	Foreign Miscellaneous .....	.....	91.70
Salina	844	657.68		\$3,386	2,302.77
	\$46,912	\$29,427.23	Miscellaneous .....	.....	1,350.21
			Total	\$1,411,119	\$927,827.03

OFFERINGS TO PAY APPROPRIATIONS

SOURCE	TO AUGUST 1, 1917	TO AUGUST 1, 1916	INCREASE	DECREASE
1. From congregations	\$552,882.51	\$590,562.81	.....	\$37,680.30
2. From individuals	90,891.25	101,318.84	.....	10,427.59
3. From Sunday-schools	183,324.32	184,474.18	.....	1,149.86
4. From Woman's Auxiliary	100,728.95	108,827.26	.....	8,098.31
5. From interest	118,014.20	150,722.60	.....	32,708.40
6. Miscellaneous items	7,962.74	6,568.43	\$1,394.31	
Total	\$1,053,803.97	\$1,142,474.12		\$88,670.15
7. Woman's Auxiliary United Offering.....	80,000.00	66,000.00	14,000.00	
Total	\$1,133,803.97	\$1,208,474.12		*\$74,670.15

APPROPRIATIONS FOR THE YEAR

OCTOBER 1, 1916, TO OCTOBER 31, 1917

Amount Needed for the Year

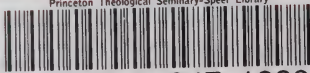
To pay appropriations as made to date for the work at home and abroad.....	\$1,798,618.64
Total receipts to date applicable on appropriations.....	\$1,133,803.97
Balance on hand October 1, 1916 (of which Legacies, \$50,000).....	81,508.91
	1,215,312.88
Amount needed before October 31, 1917.....	\$583,305.76

* In September, 1915, we received \$25,189.93. Of course there was no September as a first month in this year's report. In November and April of last year's business we received \$31,184.46, being the accumulated income from the Mary R. King Estate, which will not come again. We may say, therefore, that the receipts from other sources show a decrease of \$18,295.76. Last month an increase was shown of \$35,805.33. The month before an increase of \$24,063.94. From congregations, individuals, Sunday-schools and the Woman's Auxiliary toward the apportionment there was a decrease to August first of \$57,000.00, of which \$20,000.00 was because there was no September as a first month in this year's report. Some decrease just at this time however was to be expected, for now that the fiscal year ends later, there is not the same incentive to send in offerings in July and August.

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